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CALVINIST CONTACT

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France...a mission field?

by Dr. Roger S. Greenway
Latin America Secretary
Christian Reformed World Missions

France, a *mission field*? The very suggestion catches us by surprise. France, after all, is a highly civilized nation. Her people are famous for their intellectual accomplishments. Great poets, philosophers, painters, composers, scientists, engineers and statesmen have come from France. French fashions are imitated around the world

and French cookery is unsurpassed. With claims such as these, how can France be regarded as a mission field?

That was my question, too, until recently I examined the religious situation in France firsthand. I came away with a new appreciation of what mission work really is, and how countries like France are in fact some of the greatest missionary challenges in the world today.

My encounter with the French religious scene began at a workshop

for French pastors in the town of Houlgate on the Normandy Coast, overlooking the English Channel. The pastors came from all parts of France and represented a cross-section of Protestant denominations. The town of Houlgate itself provided an interesting and symbolic location for the workshop. A great deal of history has centered around this town, and a monument in the square commemorates the fact that William the Conqueror once set sail from Houlgate in the sixteenth century. Not far from the coast Allied troops stormed ashore on D-Day during Second World War. Significantly, Houlgate's attractive but poorly attended Reformed church recently came close to being torn down. At the last minute, an American-sponsored mission stepped in and saved the shoreline building from destruction. The building now serves the Sunday needs of Protestant tourists from all denominations.

There is probably no better way to feel the religious "pulse beat" of a country than by mingling for a few days with a cross-section of its pastors and religious leaders. I found these men to be sincere men of God, deeply burdened by the spiritual needs of their country and the weakness of most of their churches. I learned how hard it is to be a pastor or an evangelist in France today, and how secular the population has become. The old Lutheran and Reformed denominations are generally liberal and cold toward evangelism, and even the Pentecostals are finding France to be hard soil in which to work.

Years of Persecution

In order to understand the religious picture in France it is important to examine at least briefly the history of

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OFFICERS OF SYNOD 1977

Left to right: Rev. Leonard Hofman (2nd Clerk), Pastor of Ridgewood, Jenison, MI, soon to go to Bethany, Holland, MI; Rev. Bastiaan Nederlof (President), Pastor of Immanuel, Hamilton, ON; Rev. Peter Y. De Jong (Vice-President), Pastor of 1st, Sheldon, IA, and Rev. Louis Tamminga (1st Clerk), Pastor of Willowdale, Toronto, ON

Calvin College Board to allow social dancing in a Christian manner

At the May 23 Calvin College Board of Trustees annual meeting the Board spent many hours of discussion on a report on dancing at the College. It decided "...to implement immediately the development of social dancing in a Christian manner by instructing its art, music, drama, and physical education departments to provide leadership and direction in using the social dance the Christian way." The departments are asked to encourage the students to exercise their Christian liberty in the spirit of the admonitions of the apostle Paul found in I Corinthians 6: 12-14 and I Cor 8.

The Board feels that instruction in the area of dancing is important because dancing is often done very uncritically, uncreatively, and not within the cultural mandate given to us to work constructively in God's creation.

Accepted by the Board at its May meeting were the guidelines of the ad hoc committee (a committee appointed to deal with the singular issue of on-campus dancing) which suggested that Calvin College "...allow for social dancing as an acceptable and whole-

some, on-campus, recreational activity for Calvin students and staff," as regulated by the guidelines given in the same report.

The Board does not allow the actual implementation of these new decisions until September of 1978, probably to allow some time for the practical aspects of it to be worked out.

It should be noted too, say the minutes of the Board meeting, "...that the Board's position on social dancing at the College has to be understood in the light of the directives adopted by the Synod of 1966 re 'The Relationship of the Christian to the World' and re the 'exercise of Christian Liberty.'

There were other matters with which the Board dealt at its meeting. An operation budget of almost \$10,000,000 was adopted. An addition to Hiemenga Hall at the cost of \$1,250,000 was approved. An official entrance on Burton Street has been given the go-ahead. And a 560 acre farm in Iowa that had been donated to the College is to be sold at public auction.

The Board appointed fifteen new

faculty members for periods of one year or more. It also asked the Committee of Administration to work out the details involved in renaming the College Center after Dr. William Spoelhof, past president of the College.

A student Discipline Code was adopted which spells out in some detail the conduct that is expected of the students at Calvin. It also states which rights the student has and what procedures will be followed in matters of discipline.

A policy statement governing student dramatic productions was also adopted. It says that "Students at Calvin College are expected to cultivate the dramatic arts with creativity, imagination and Christian sensitivity. The College wishes to promote informed and intelligent aesthetic judgment among all students — performers, producers, and audience. Thus the aim of student dramatic productions should be not only to provide the necessary experience for the performers and producers, but positive education for the audience as well."

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FOCUS

Vins reported ill

LOS ANGELES (EP) — Soviet prisoner Georgi Vins, a Baptist minister incarcerated for his outspoken Christian witness, is gravely ill, believed to be suffering from mercury poisoning, according to his wife.

A report by Underground Evangelism said Vins can barely stand up, that his head is covered with boils and that he suffers from continual headaches and exhaustion.

Graham plans Crusade

MINNEAPOLIS, MIN. (EP) — Evangelist Billy Graham has set Feb. 1-5, 1978 as the dates for his Las Vegas, Nevada crusade, according to church and lay leaders in the host city.

Meetings will be held in the East Exhibit Hall of the Las Vegas Convention Center which has been described as a football stadium under a roof. It can accommodate up to 20,000 people.

World Evangelization

PASADENA, CALIF. (EP) — Ten members of the Lausanne Committee for World Evangelization, plus 25 consultants, met here in the opening days of June to "raise a banner for discussion of a biblical theology of evangelism."

Gottfried Osei-Mensah of Nairobi, executive secretary of the committee told Russell Chandler of the Los Angeles Times that little press exposure since the 1974 Congress in Switzerland did not mean that little was happening. He cited last December's Pan-African Christian Leadership Assembly in Nairobi, Kenya and the All-India Congress on Mission and Evangelism in January as examples of tremendous indigenous undertakings for evangelism stemming from the Lausanne meeting.

In Nairobi, Osei-Mensah said, 1,200 Christian leaders from 49 of Africa's 50 nations faced for the first time the continent's tribal, racial and denominational barriers to evangelism.

In India, he added, though less than 3 per cent of India's 620 million people are Christians, "a tremendous force is coming forth seeking to evangelize all of India."

New Bible commentary

MARION, IND. (EP) — Reports that the Wesleyan Bible Commentary has gone out of print are inaccurate. The massive project published originally by the William B. Eerdmans Company in 1964 as a work of 24 contributors from nine denominations, has been taken over by Baker Book House with the consent of all concerned.

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NEXT WEEK

Christian Reformed Synod

VIEWPOINT

You and your country

We have been hearing a lot lately about Canadian unity and about the question of separation by Quebec from the rest of Canada. There appears to be a rekindling of nationalism, a sense of pride in being Canadian (or American for that matter).

A number of events have just passed which again underscored this national theme. June 24 was St. John the Baptist Day, June 26-29 was the Destiny Canada conference and July 1 was Canada Day. All three events played heavily on the minds of Canadians this year, especially at a time when concern is mounting over the future of Canada.

Reactions across the nation differ. Some have expressed a genuine concern for the welfare of Canadian confederation, others are downright afraid of separatism and the crumbling effect it could have on our economy, while still others are bull-headed and callous when discussing Rene Levesque's proposals for an independent Quebec.

Panic, concern, indifference. Varying reactions from different people. But at least many people are thinking about it. What are we doing about it? To what extent have we become involved in our country's future? Sure, there are people involved in the Destiny Canada conference from our Reformed circles. Sure, we discuss it as family over dinner or coffee. We feel as though our hands are tied when it comes to Canada's "destiny" ... and thankfully they are! Our hands are tied but our hearts are not.

We know that Canada's future is not in the hands of Prime Minister Pierre Trudeau or Conservative leader Joe Clark or New Democrat leader Ed Broadbent or Quebec Premier Rene Levesque. We know that political parties may plan all they want and establish all sorts of intriguing policies about national unity and language rights for minority groups.

by Dr. Louis Praamsma

WORLD AROUND US

The name Winston Churchill evokes many memories.

The man of the sign of the V (for Victory); the man who promised only blood, sweat and tears; the man with the face of a baby and at the same time of a British bulldog; the man who persevered.

That was all in the war-time, but we should remember Churchill also as the man who incessantly warned his people before World War II began; he saw the danger coming and he warned against it.

Churchill's nephew, Winston Spencer Churchill II, does in our days what his uncle did in the thirties of our century. Recently he delivered a speech in a meeting of the English National Association for Freedom. I found a report of that speech in the newsletter by Dr. Fred Schwarz of April 1, 1977 (free copies available from Christian Anti-Communism Crusade, P.O. Box 890, Long Beach, Cal. 90801, U.S.A.), from which I take the following:

"Thirty years ago, when the last survivors of the Nazi concentration camps were liberated, we thought we had world freedom, not just for ourselves but for all mankind. Alas, it was not to be. In the moment of triumph, the war-time alliance was

We know all this because we know that God controls Canada's future and that God controls governments and people and policies. We must not sit back in anticipation of God's revelation about the national problems, however. No, we must work out these policies prayerfully.

We as churches and as citizens can do more by using our hearts and bending our knees in prayer. It might even be good to have a nationwide prayer service for national unity with each church participating, regardless of denomination.

It might be good for our faith to be faced with such a crisis to bring us down from our affluent couches to our knees. It is not too far from the couch to the floor but it most certainly would be a humbling experience.

As I am writing this, it is election day in Ontario. Perhaps that is why I feel this sense of citizenship, of civil responsibility. There was also the morning paper which featured an article on one of those seemingly insignificant countries in southern Africa. The people there haven't had a right to elect their own government for years. "If only we could vote", a peasant said. Maybe that sparked my sense of belonging to and participating in a democracy.

We can become involved in our country. We can participate in events like the Destiny Canada conference, we can talk to our members of parliament, we can lobby provincially or federally, and we can pray for God's leading in matters which concerns us as nation.

That is what it means to be a child of God, a Christian. It means being able to come in prayer to God, not only for personal needs but also for needs of our country and our neighbours. Have you prayed for your country lately? Have you sought God's guidance in matters such as national unity?

Keith Knight

by Keith Knight

NEWS VIEWS

Canadians at Synod

GRAND RAPIDS, MICH. — The annual meeting of Synod of the Christian Reformed Church concluded June 24. There is not sufficient room here to even look at the highlights of this year's sessions. That will be done more fully and properly in next week's issue.

A Canadian atmosphere and influencing presence was felt this year. For the first time in the long history of synods, a Canadian citizen served as president of the two-week-long gathering. Rev. Bas Nederlof of Hamilton, Ontario was elected president by the 152 delegates with Rev. P.Y. DeJong of Sheldon, Iowa as vice-president; Rev. Louis Tamminga of Toronto (Willowdale), Ont. as first clerk and Rev. Leonard Hofman of Jenison, Mich. as second clerk.

Half of the officers were Canadian and a third member, Rev. DeJong, served a Canadian church in the past. The capable leadership of Rev. Nederlof was often praised and this resulted in an efficient management of synod's time.

Sessions began at 8:30 a.m. daily and ended at 9:30 p.m., followed by committee work which often lasted to midnight or beyond. The days were long, the work was mentally draining but it proved to be an educational experience for everyone.

Several veteran delegates commented on the good spirit at this year's synod. There was a great deal of cordiality, a high level of humor, but through all that there was a lot of concern, knowledge and wisdom.

The Canadian presence was felt in the middle of Synod's sessions when the delegates of the 10 Canadian classes met on Saturday, June 18 at a special session of the Canadian Coun-

cil of Christian Reformed Churches. More on that next week.

Even though the Canadian churches and therefore the Canadian delegates made up about one-quarter of the total North American CRC population, there was a great deal of sharing across the borders.

Increased representation by Canadians on the Christian Reformed World Relief Committee (CRWRC) was also accomplished in recognition of "the sophistication of the diaconal ministry in Canada" as quoted in the Agenda for Synod.

This might all sound rather nationalistic but there is certainly no effort to separate from the North American denomination. We still stand united as Canadian and American Reformed Christians.

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Winston Churchill Jr.

month, outbuilding Britain's entire inventory every three months."

"The Soviet build-up is far beyond any requirements of self-defense — indeed, the Soviets are building the greatest war-machine the world has ever seen. This is more than a challenge to the West — it is the most deadly threat to freedom and to peace any generation has ever known. In Southeast Asia and Angola, we see the forces of Soviet imperialism seizing power. Nearer home, they made a sustained effort to subvert our NATO ally Portugal — only the toughness and resolution of the Portuguese peasantry who burnt to the ground more than 180 Communist Party Headquarters, prevented a Moscow-directed Communist takeover. Today every one of the Western European democracies are threatened — to a greater or lesser degree — by pro-Soviet subversion.

Hitler had never such a Fifth Column as comrade Brezhnev has in Britain, France and Italy today.

"For four years the West has talked detente with the Soviet Union — four years in which, although the West including the United States has been cutting back on its defenses, the Soviets have been dramatically increasing their armaments. All the evidence points to the fact that the Soviet wish

to gain military supremacy so as to dictate to the western democracies."

"What can we do? First and foremost we must awaken our people to the facts and the dangers of this situation. Building on that awakening, it is imperative that the NATO allies make clear their resolution to meet the Soviet challenge by spending more on defense."

"What would we need more defense for? Not for fun...neither to win a war...but to prevent war and to safeguard the peace and freedom that our generation has taken for granted in recent years. To our people — although we may not often think about it — there is nothing, but nothing, more important ... If, as we are doing today with Britain's disastrous policy of unilateral disarmament, we fail to respond to the Soviet challenge, we shall descend a path of decreasing options from which, before long, it will be impossible to turn back."

I quoted some fragments of this speech of Winston Churchill II. It is to be feared that his words in our political and spiritual climate and time will fall on deaf man's ears; also the warnings of his uncle were ignored about forty years ago; if they would have been heeded in time, we might have escaped the horrors of World War II.

France...a mission field?

Continued from page 1

Protestantism in France since the Reformation. John Calvin himself had to flee from France because his life was threatened by Roman Catholic authorities. A large part of Calvin's work in Geneva had to do with training French-men who, when they had completed their training at Calvin's Genevan Academy, went back to France to pastor the churches and evangelize new areas. In doing this they risked their lives, for Protestantism was outlawed in France, and many of them paid for their convictions.

Thousands of Protestants were slaughtered in France on August 24, 1572, which came to be known as the St. Bartholomew's Day Massacre. During the years which followed, one million French Protestants, known as Huguenots, fled the country and found refuge in other lands. Many arrived in The Netherlands and contributed significantly to the development of Reformed churches in that country.

The courage and perseverance of the French Protestant Church during 250 years of intermittent persecution testify to the faith of those men and women who would not forsake the Word of God no matter what it cost. The persecutors aimed their attack principally at the church's leadership. Pastors were arrested and sent to row on the king's galley ships, where two or three years of service was all that the average man could give before dying of exhaustion or disease. Pastor's wives, and even their children, were often sent to prison. Public worship services were forbidden and the church was forced to go underground.

Despite the severe measures used to suppress it, French Protestantism survived, and Reformed congregations are still to be found, especially in the southern part of the country.

After Persecution, Rationalism

The Huguenots finally obtained full equality before the law and the freedom to worship God as they chose. But the churches which emerged from the dark years of persecution were scattered and weak. Their leaders had been liquidated, and they were not prepared to deal with the new enemy which sprang upon them.

This time the attack came not by sword, but by the pen. It came in the form of rationalistic, comprised and politically-dictated theology. On the one hand, rationalism swept away the biblical convictions of many church leaders. On the other hand there were the manipulations of Napoleon who set out to make the churches subservient to and dependent upon the State. Theological faculties came under State control and even pastoral appointments were politically controlled.

Today, the old-line Protestant churches of France are in a serious condition. Out of a total population of 50 million, Protestants as a whole number approximately one million, or two per cent of the the population. (It is significant that Muslims in France number 2.5 million, or five per cent of the population.)

Even sadder than their small numerical position is the fact that most French Protestants rarely go to church or are ministered to by the church. French Protestants, particularly the Reformed, generally represent an educated, well-to-do and politically elite group within the country. But religiously they are weak, and their evangelistic outreach as far as the

remainder of the population is concerned is virtually nothing.

It is not only the Protestant church in France that has problems. The Roman Catholic Church is in crisis as well. The vast majority of French people have little or nothing to do with the church. The working classes particularly are estranged from all religion, and so far all efforts to win them back have been unsuccessful.

As we drove along the highway in Normandy, villages were pointed out to me where Catholic laymen are offering mass, using pre-consecrated elements, because no priests are available to make the rounds to say

mass. In some cases women are involved in conducting the ceremonies of the church because men are not available. In the past few years nearly 5,000 priests have left the priesthood in France and seminary enrollment has dipped so low that bishops are using drastic measures to keep the Catholic Church operating.

Given the religious vacuum in France today, it is not surprising to find that the false cults are extremely active. The Jehovah's Witnesses are the most active, and they zero in on nominal Protestants as well as Roman Catholics. In contrast to the "easy religion" of traditional French Catho-

licism and Protestantism, the Jehovah's Witnesses demand full commitment, sacrifice, and endless hours of door-to-door work. The degree of success attained by the Witnesses testifies to the fact that a significant number of French people are dissatisfied with nominal Christianity and are looking for something more vital to which they can commit themselves.

The French pastors attending the workshop pin-pointed the current mobility of the French population as one of the principal factors hindering the church's ministry. French people are moving to the city in great numbers,

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INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE

DORDT COLLEGE

5 P.M., FRIDAY, AUGUST 26 NOON, MONDAY, AUGUST 29



U.S. Sen.
Mark Hatfield



Douglas C. Roche
Canadian Member
of Parliament



THE FUTURE: ODYSSEY OR OPPORTUNITY?

North America's future can be an unsure odyssey, or a thrilling opportunity to make Christ's influence felt everywhere.

Dordt College (in northwest Iowa), in cooperation with the National Association for Christian Political Action, is sponsoring a major, four-day, action-packed, weekend conference on politics.

Listen to U. S. Sen. Mark Hatfield and Douglas Roche, Canadian Member of Parliament, and eleven other exciting, down-to-earth speakers or groups:

- Dr. Robert Ells, former head of Christian Government Movement, "Can Evangelicals Unite in the Political Arena?"
- Dr. William Harper, Gordon College, "Crises in Contemporary Democracy"
- Rev. John B. Hulst, National Association for Christian Political Action, in a mass Sunday afternoon rally.
- Dr. Rockne McCarthy, Trinity Christian College, "Civil Religion at the Crossroads"
- Dr. Richard Mouw, Calvin College, "Ecumenical Politics"
- Dr. Paul Schrotter, Reformed Ecumenical Synod, "The Church and Politics"
- Dr. James Skillern, Gordon College, "Power vs. Justice: The Crisis in International Politics"
- Dr. Gordon Spykman, Calvin College, "Organized Christian Politics"
- Dr. John Van Dyk, Dordt College, "A Biblical Perspective for Politics"
- Mr. Gerald VandeZande, Committee for Justice and Liberty of Canada, "Environmental Justice"
- Mr. James Ward and his contemporary musical group, "Elan" for a Sunday night concert.

Will North American Christians seize the opportunities at hand?

INTERNATIONAL CHRISTIAN POLITICAL CONFERENCE

Dordt College
Sioux Center, Iowa 51250

I understand that registration covers 8 meals, a banquet, 3 nights of lodging and a weekend of action.

Enclosed is:

- \$35 per student registration
- \$50 per adult registration
- \$75 for both my spouse and me

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France ... a mission field

Continued from page 3
 especially to Paris, and out of a total population of 50 million, 10 million Frenchmen now live in Paris and its satellite cities. Small-town Protestant churches are being drained of their members, and this is having serious consequences for some of the old-line denominations which are losing their younger and more aggressive members.

Urban Protestant churches are neither numerous nor equipped to handle the influx of migrants to the city. The obvious challenge, as we pointed out during the days of the workshop, lies in the city. One out of every five Frenchmen now lives in the Greater Paris area, and Paris with its satellite cities should be the number one target for Protestant evangelism. It is worth observing that the Jehovah's Witnesses recognize the cities as the key areas, and there they spend most of their energy. On the other hand, Protestant churches are still largely rural and small-town, which at least partly explains their frustration in today's highly mobile situation.

French Reformed

Despite the inroads of liberalism and the Gospel-less pulpits in so many places, there remains a faithful remnant in the Reformed Churches of France. This group founded the Aix-en-Provence Seminary in 1939, only to see it closed down in the early 1960s. With help from various French Reformed leaders and the Huguenot Fellowship (an American association which raises support for the seminary), the faculty at Aix-en-Provence has re-established itself on a sound Reformed basis. The school has sixty students and French Christians carry seventy-five per cent of the regular budget. In my opinion, the Aix-en-Provence faculty is the brightest light on the French religious scene today.

There is no question as to the need for the Aix-en-Provence Seminary. The Reformed Church of France alone has about fifty vacant pastorates, and this number will increase in the coming years as a large percentage of the present ministers reach retirement. The seminaries upon which the French Reformed churches usually depend are liberal in theology and produce few, if any, pastoral candidates. It remains to be seen what impact the graduates of Aix-en-Provence will have in the existing French Reformed denominations, and beyond this in the evangelization of the nation as a whole.

I personally believe that the Christian Reformed Church should give tangible support to those who are faithful to the Reformed faith in France and promote their cause in any way we can. At the same time we should ask how we might contribute more actively to the evangelization of the millions of French people who are not hearing, and have never heard, the saving Gospel of Jesus Christ. The Back to God Hour's French broadcast is one very important way to do this, and the Back to God Hour deserves admiration for its early recognition of France as a country to be evangelized.

But there is more that needs to be done in France and throughout the French-speaking world. There is an urgent need for Reformed literature in modern French. It is needed by students and pastors who are showing interest in a revival of Calvinism. Very little Reformed literature is available in modern French, and much of that which is available is priced exorbitant-

ly high. (Calvin's Institutes cost \$75 in France.) Translators and writers are available, and the Christian Reformed Church could make a valuable contribution to the cause of the Gospel in France and other French-speaking areas of the world if we would undertake French literature production.

We began this article by saying that few Christians in English-speaking countries think of France and other parts of Europe as a mission field. Why is this?

Part of the reason is our lack of information concerning the true religious situation in countries like France. We have assumed that things were alright, at least no worse than in our own country.

There is probably another reason too. In the back of our minds we feel that mission work is something we do in "uncivilized" countries. We associate sending doctors, nurses, teachers and agriculturalists with doing mission work, and since France does not need any of these we assume it is not a mission field. That is a false assumption. Wherever there are people, and in the case of France vast masses of people, we are not hearing the Gospel, there lies a mission field. The question is not whether there are physical or educational needs to be met. The question is whether churches are established, alive and active, and the glory of God announced through the Gospel of Jesus Christ in a way the people will hear. Measured by that criterion, France is definitely a mission field and a very needy one.

If John Calvin were alive today, he would plead for France. During his lifetime, Calvin spent himself for the evangelization of France and the training of French pastors and missionaries was the main purpose of Calvin's Academy in Geneva.

Today the enemies of the Gospel who hunted down and persecuted Calvin's emissaries from Geneva are dead and forgotten, but new enemies have taken their place. France is a highly secular country. Its population contains twice as many Moslems as Protestant Christians. Spiritism is more prevalent than evangelical Christianity, and millions of French people have never heard the essentials of the Gospel. What would be more appropriate than that we who are of Calvin's teachings would assume his burden for the evangelization of France? For France is a mission field, as much as any other country in the world.

Calvin College

Continued from page 1

This coming year 16 new students will be accepted into the Seminary. Thirty-seven men, all of whom had spent at least one year at the College Seminary, were interviewed and their names were submitted to Synod with the recommendation that they be approved to be eligible to receive calls from Christian Reformed Churches.

Dr. Battles, a translator of Calvin's Institutes, was appointed as Visiting Professor of Church History, and Dr. Bosch, a minister in the Dutch Reformed Church of South Africa and Dean of the Faculty of Theology of the University of South Africa, will be approached to offer one elective course in the Seminary during the third quarter of the year.

CHURCH NEWS

CHRISTIAN REFORMED

Called:

— to Georgetown, Ont., Rev. Jacob Vos of Toronto (Scarborough), Ont.

Accepted:

— to Wellandport, Ont., Rev. Henry Katerberg of Belleville, Ont.

— to Listowel, Ont., Rev. Harry

Van Dyken of Mount Vernon, Wash.

Declined:

— to Owen Sound, Ont., Rev. S.A. Van Daalen of Forest, Ont.

Woodstock services

Beginning July 3, the services of the Woodstock (Maranatha) CRC will be held at 9 a.m., 11 a.m., and 7:30 p.m.

Classis Eastern Canada

All materials for the Sept. 13 and 14 classical meeting in Montreal are requested by the clerk, Rev. John de Vries before August 1.

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CALENDAR OF EVENTS

July 11 A lecture/organ recital by Dr. J.J.K. Klopper of St. John's Anglican Church, Edmonton on "J.S. Bach — musical rhetoric and symbolism as expression of a basic Christian world-and-life-view" at the Grace Christian Reformed Church, Scarborough, at 8:00 p.m.

July 14 Lecture: "Artist, Critic and Public in the contemporary World" by Calvin College Prof. Dr. Nicholas Woltersdorff, at the Institute for Christian Studies, Toronto at 8:00 p.m.

July 18-29 "Biblical Basics for a Christian Philosophy", a two week course taught by Dr. A. Wolters at the Institute for Christian Studies, Toronto, Ont.

July 29 AACS Niagara Conference on the theme, "The Work of our Hands". To be held at Niagara Christian College, Fort Erie, Ont.

July 29 AACS Alberta Conference on the theme "Gaining Sight amidst Disintegration". To be held at Alberta Evangelical Camp, Didsbury.

Sep. 10 Annual Youth Evangelism Services (YES) Conference, Brantford, Ont. CRC.

Sep. 17 20th Annual Convention of the Sunday School Teachers Association in Bowmanville.

Lakewood Christian Conference Grounds:

July 8-10 Guest speaker: Rev. H. Bruinooge, Missionary to Japan. Also Music Group "The Reflections"

July 9 Senior Citizens' Day: singing, games, speaker and supper.

July 15-17 Young People Weekend. Rev. Jim Lont, the "Chapelaires".

Rodeo and pig-roast supper.

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July 8	July 7	July 5
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SPOTLIGHT ON RHODES AND RHODESIA

by John E. Plaatjes

When Dr. David Livingstone, that intrepid missionary statesman and explorer, discovered the Victoria Falls on the Zambezi in 1855, the Matabele had conquered for themselves a great kingdom south of the Zambezi River. North of the river the Arab slave-traders had decimated the tribes, and what they couldn't kill, they carried off to the ships plying the oceans for the slave-traders and owners.

Dr. Livingstone called the attention of the Christian world to the ravages of the African slave trade in human lives, and so started the great missionary developments of the closing years of pillaging, war and slavery. The film series, "Roots" reveal something of what those Black people from Africa suffered during those years.

If it wasn't for the strategy of Cecil Rhodes, all the land south of the Belgian Congo, from Mozambique on the East coast to Angola on the West, would have been Portuguese.

In the first article we related some of the events leading up to the arrival of the first White settlers in the two new Rhodesias. There are vast cattle and dairy farms in the country, with tobacco-growing and crops like wheat and maize (corn). The country grew very prosperous in its exporting trade: Copper, gold, zinc, iron, chrome, lead, asbestos, tungsten, silver. There is also the famous Rhodesian teak and mahogany, very hard woods.

In recent years an embargo was placed on all Rhodesian trade by the UN, but the world seems unable to do without Rhodesian tobacco.

The railways played a very important part in the development of the country. Now that Rhodesia has lost her railway and the use of the seaport of Beira, she has to depend more and more on the goodwill of her southern neighbour, South Africa, her only life-line to the outside world.

Since 1924 when the first general elections were held, the country progressed slowly. The franchise was extended to all British subjects, and made no mention of race. Blacks who were over 21, could read and write in English, owned a mining claim or occupied property worth at least 500 pounds or receive an income of at least 240 pounds per annum. This was raised from time to time and the overwhelming majority of Africans could thus not qualify for the franchise.

A TRAGEDY IN THE MAKING

During the last war many Africans made contact with other Blacks in uniform and saw that they were treated on a par with everybody else. Education also has changed their outlook on life. They have been detribalized and westernized to a great extent, and they see the still existing discriminations of the Smith government as the legacy of the old colonial days, as painful and outdated, a thorn in the flesh to be removed. As I write this, the news from Salisbury maintains that Mr. Ian Smith has made certain "concessions" to the Blacks, like ending the hotel segregation and drinking in bars, enabling Blacks now to buy their own businesses, factories and homes in White areas, while the principle of residential segregation will still be upheld.

The rebellious break-away from Britain and the unilateral Declaration of Independence

at once the attacks on Rhodesia escalated.

One of the basic reasons why the Western nations seem reluctant to lend any hand in preserving Mr. Smith's regime, is its illegality. Both the United Nations and the African states are unanimous in their opinion that Rhodesia is still a British colony that broke away like a wayward child when it made the unilateral declaration.

In the meantime the tensions and the statistics of terror are mounting. Mr. Kissinger has warned last year that continued Black-White fighting could draw Cuban and Russian "advisors" into the fray, now that their hands are free from intervention in Angola. The entire eastern and north-eastern border between Rhodesia and Mozambique is a fighting front. Black military strikes out of Mozambique are Russian-trained, Russian-equipped and inspired. Raids,

In the face of this scare more Whites are leaving the country while they can do so in one piece. The net loss for 1975 was 6,000 and the tourist trade has suffered a tremendous setback. Most Black leaders, including the two United Methodist Church bishops Sithole and Muzorewa, are determined to rather destroy the present Rhodesia and on its ashes build a new Black country called "Zimbabwe", than bargain with Ian Smith any longer.

Mr. Randolph Hearst, the newspaper magnate, said in Pretoria recently that American interests in Southern Africa would suffer a tremendous setback if a Russian-backed take-over in Rhodesia was ever allowed. That is the understatement of the year. He saw the potential threat to the old Cape sea route by Communist forces not only as newsworthy, but of great strategic importance to Western nations. Now that Angola has fallen prey to the Marxists, the threat becomes even greater.

In the week of middle February a particularly shocking act brought Rhodesia very close to the brink of a full-scale war when seven Catholic missionaries were savagely killed by guerrillas. The Black Archbishop of Salisbury called the mass murder "an evil act that makes a mockery of the ideals these people profess to serve."

This latest terrorist act seems to vindicate Mr. Smith's contention that the Patriotic Front in Rhodesia is composed of brutal, communist-inspired killers with whom he could never negotiate a hand-over of power. It would be Ichabod for everybody, he says.

I have not read one word of condemnation from the world body in New York. It is clear that the United Nations organization in its present composition and collective state of mind, is actually a threat to world peace by its glaring sins of omission. For it omits to criticize and condemn acts of aggression if they are committed by certain countries of their choice. It has double standards. It encourages the destruction of South Africa and Rhodesia. It is impotently silent about the persecution of Christians and dissidents in Russia or North Korea, about the Red plague raging in Cambodia committing genocide; it is silent about the monstrous actions of Idi Amin. It applauded the violent take-over of Mozambique and An-

gola, and stubbornly refused to see Leftists and Marxists as being aggressors, no matter how much they violate the UN Charter, and international boundaries.

Looking back over the last 30 years of UN history, one can find much to recommend it as an international body in the light of some of its achievements. It has managed to keep the lines of communications open between East and West and the so-called Third World. It has afforded a platform for the poverty-stricken, backward nations. There are certain things to be said in its favour. It has, for instance, succeeded in putting out smouldering fires, but it has also stood by as Communist-inspired fires devastated whole countries.

For many of us older folks, bright hopes for the UN have turned to ashes.

The Preamble of the UN Charter, *inter alia*, states: "...to save succeeding generations from the scourge of war...to reaffirm faith in human rights...to practise tolerance and live together in peace...and to ensure by the acceptance of principles and the institution of methods, that armed force should not be used to save in the common interest."

Has the UN ever lived up to its high ideals and expectations completely? Have those honourable gentlemen who so continuously condemn South Africa, forgotten that the man who wrote the original Charter for the League of Nations, its predecessor, was a South African, Jan Christiaan Smuts?

Is there still hope for a peaceful solution in Rhodesia? In a country where the Whites are outnumbered 24 to 1, when most neighbouring black states and the majority of the world's countries are on the side of the Black nationalists and revolutionaries - what hope is there of peaceful reform, and righteous settlement of terms?

Perhaps if Mr. Smith and his people had enough faith and charity to share the country with its original peoples, there wouldn't have been the present impasse.

"...Behind all the issues of this war lies the deeper question now posed to the world: which do you choose - the free spirit of man and the moral idealism which has shaped the values and ideas of our civilization, or this horrid substitute, this foul obsession now resuscitated from the underworld of the past...?"

-Jan Christiaan Smuts

Calvinist Contact goes on vacation

The offices of Calvinist Contact and Guardian Publishing Company will be closed soon as the staff takes its annual two week vacation. The issues of July 29 and Aug. 5 will not be published this year and the office will be closed from July 22 to Aug. 6. Regular business will resume on Monday, Aug. 8 with the usual hours from 8 a.m. to 4 p.m.

Wycliffe Translators allowed another five years in Peru

The Wycliffe Bible translators in Peru were shocked by a government notice this past year that they would no longer be allowed to work in that country. However, since there has been a changeover in government, the Translators have been allowed another five years.

The result of the initial shock has been that the translators have come to realize that they do not have 20 years to translate the Bible into each of the various languages within Peru, but that they have very little time, and that they should use each day as if it were the last.

A number of Testaments have already appeared in print in some of the tribal languages and several more are ready for the press. The translators are thankful for that and for the fact that the Lord has answered their prayers by the government's extension of their stay in Peru.

Public Conference on Work to be held in Niagara Peninsula.

The AACs is sponsoring a family conference on the theme "The Work of our Hands", which will be held at Niagara Christian College during the civic holiday weekend, July 29-Aug. 1. It will focus on the meaning of work and labour in our lives as Christians in today's society. An alternative to the present secular view of work will be explored in lectures, workshops, and bible study.

Featured speakers will be Ed Vandenkloet, Executive Secretary of the Christian Labour Association of Canada (CLAC) and Sander Griffioen, professor of economic theory at the Institute for Christian Studies, Toronto. Five workshops will also be offered on such topics as: worker's responsibility; the place of management; women, work and vocation; job frustration; the influence of types of work on the family. The conference will include an art exhibit on Work and Labour, by Toronto artist Math Cupido.

For more information on this family conference, contact the Association for the Advancement of Christian Scholarship (AACs), 229 College Street, Toronto, Ont. M5T 1R4. Phone: (416) 979-2331.

Health Insurance while travelling

Canadian Scene — All Canadians travelling outside Canada are advised to take out a private short-term health insurance policy like the Ontario Blue Cross Plan. Such a policy will pay the difference between the OHIP rate and what a non-Canadian hospital or doctor might charge which could be considerable. Coverage is available for 14, 21, 28, 40, 60 and 120 days. There is no age limit and no medical examination is required.

by Rev. Ralph Heynen

PASTORAL COUNSELLING**Stop to think**

We've all heard a great deal about transcendental meditation. This has literally swept the country and also many foreign lands have come under the power of transcendental meditation. A number of well-known people spend twenty to thirty minutes every morning to meditate. They allow free floating thoughts to come into their minds.

Some baseball and football players have done the same. They spend awhile just meditating, letting their thoughts flow freely and it gives them a sense of inner power which has helped some of them to play their games more effectively. They feel that it has helped them to win a number of games.

A quiet time for a person can be of real value. I just don't go for transcendental meditation but I do believe that we ought to learn the art of thinking. Possibly the morning is a good time of the day for us to sit for a while, not to surround ourselves with all kinds of noise but just to think. It has been said that many people would rather stop thinking than to stop and think. There are many who feel that they must fill each hour of the waking day with activities, there's always some noise going on around them. They are never silent. But noise and busyness even though they are supposed to reveal energy and strength, really do not show this.

They show a restlessness on the part of a person. An overactive person doesn't accomplish very much, at least he doesn't accomplish as much as the man who moves with a quiet steady pace. In this noisy world,

THOUGHT FOR THE WEEK: God knows the resources of the human soul better than we do ourselves and that promises that He so weighs the trials and temptations that He will match them with strength so that we will be able to face them. We have to learn to live according to that promise that He gives us strength for the day. When the day is difficult, He gives strength for that.

It's hard to find a place that is private and peaceful. There is a rush of traffic, the drone of airplanes, the sound of grinding machines, the battle of human voices. We become so accustomed to the sounds of the world that when we are out in a quiet retreat or on a mountain top or by a lake, we say it's so quiet, it almost hurts. We often feel that by crowding our days with action and excitement we're living a rich and full life but we fail to realize that when we're burning the candle at both ends, that we are building useless tension.

Our frightful feverish way of living is often an attempt to escape from ourselves. We all need times of solitude, a time to be alone so that we can re-think our past and we can plan for our future. The mighty works of God are carried on in silence, the breaking of the day and the setting of the sun, the falling of the dew, are not heard by human ears. The character of a man is also built like the temple of Solomon that rose on Zion's hill without the sound of hammer or chisel.

We too must learn that there is great

strength in tranquillity. There are times when silence is golden, especially in the great moments of life. In moments of reflection and meditation men learn to think creatively. A hot-tempered Moses became a meek man after forty years in the desert of Midian. Paul needed those three years in Arabia before he was equipped to be the great apostle to the Gentiles. He needed time to re-think his whole manner of life. Even our Lord needed the lonely nights on the mountains that rose sharply from the shores of the Galilean lake. In times of grief and sorrow, words are so empty and often unwelcome. People walk on tip-toes and speak in hushed tones at the death bed of a loved one. The quiet tones of a mother's voice are usually more effective than harsh commands given in an angry way. There is a strange power in silence and quietness. Why then are people so afraid of silence - so afraid to be alone with their thoughts? Most people are. As soon as they sit down they must fill the room with the sound of a T.V., radio or stereo player, even when they are riding in a car they need the accompanying thumping noise of music and for children it's punishment to sit for fifteen minutes in a corner in silence.

Those minutes seem like hours, as you may possibly remember from your own youth. It is because times of reflection and meditation threaten us. We find it hard to be alone with our thoughts, with our memories, or with our feelings, for in the silence the deeper feelings and thoughts coming to the foreground of our minds, there we must live with ourselves and there are many people who are allergic to their own inner selves.

There are times when we have to examine ourselves. I've often seen people who have been laid on hospital beds and they reach the point that they begin to examine their own lives and their own feelings and that's not a bad experience for a person. It's good for all of us to have a chance to think things over, to quietly meditate on life. We should not wait until the Lord lays us aside from our regular activities of life. Spend a little time each night before you go to sleep in meditation and thought because this could be the richest and the best time of the entire day. Or, if you are the kind of person who can do this in the morning, it can help you throughout the day. The importance of a quiet time is that it helps us to handle our feelings in a better way.

If we want to be effective in life, we need time to think things over. If we are going to really be a forceful good in this world, we must learn to develop these inner qualities of the soul that makes us strong and vibrant because in quietness and confidence shall be thy strength.

I like to recommend to all of you to spend a little time, fifteen, twenty minutes, a half hour, just meditating, just thinking. I'm sure it would help you a great deal. I know it has helped me because when we sit back and just allow our thoughts to flow and to open ourselves to the influences that come from God through His Spirit or through His Word, that in this way we too gain a source of strength that the world has never known. This is the source of strength which is far greater than the transcendental meditation type of thing because this puts us in touch with the eternal, the omnipotent, the loving God. Try it in your life because it is worthwhile.

ABORTION & EUTHANASIA

EXONENTS OF A NEW CREED ABOUT MAN

by Ineke Parlevliet

The nurse who told me the story was still visibly upset, although she had been an R.N. for many years and has seen much misery and sadness in her nursing career.

"The girl was barely sixteen," she said. "She came in with her schoolbooks and lunchbag under her arm. She looked so young and vulnerable with her pony tails and frayed blue jeans. She was very nervous and frightened. Her abortion was scheduled for after lunch and she kept repeating that she had to catch the schoolbus at 3:15. If she were not home at the usual time, her mother would question her where she had been and she could never tell her mother about her pregnancy and abortion. She won't understand, the girl said.

"She insisted on leaving shortly after her operation and she almost became hysterical when the doctor advised her to wait a little longer and rest some more. At last he gave in and the girl left, clutching her books and bag as proof for a day well spent in school. I will never forget that look in her eyes: she seemed so lonely, so forsaken. It was pathetic. Every nurse on the ward was upset because of her, even the ones who normally don't object to an abortion. This time all the nurses felt that something was terribly wrong. We all had the urge to comfort and cuddle her, to hear her story, to help her, to really help her to make a new, positive start. Yet we could not; we all felt helpless. And so she left with her books and bag, but without her baby which had been growing in her womb. Can you imagine what this young girl had been through during the last months and what she has yet to go through in the days to come? And perhaps many years later, when she realizes what she has done?"

I tried to step into the shoes of this girl, whom I did not even know. It was horrible. First the fear of being pregnant; then the knowledge that she was. The constant worry that her parents would find out; the search for somebody to confide in; the decision to have an abortion. Then the fear. Would it hurt? Was it dangerous? Would her parents find out? And all the time having to act as if nothing unusual was taking place. To come home today and say: "Hi, Mom! Lots of homework. I'll better get at it right away...." And disappear into your room, your head in turmoil and feeling faint and dizzy and worried.

But it is done now. You are no longer pregnant. Your baby that was growing inside of you, is taken out. Dead. No, your parents won't find out. You are, after all, living under the protection of the law. Anyone over sixteen can have an operation without parental consent. You are safe now. No, it is not dangerous, not really, anyhow.

But the baby is dead! Do you know what this means; that a new life purposely was killed? Did anyone tell you that? Did anyone counsel you prior to your abortion? Did you realize that

what was growing in your womb wasn't just a blob of plasma, but a developing human being with a unique personality and of unique value? Did they point out to you when you asked for an abortion that a solution for a problem can never be the right solution if it involves the death of someone else? Did the doctors who gave their consent for your abortion and who signed the death warrant for your unborn child with their illegible signatures, make it clear to you that for the sake of your mental health and peace of mind you had better confide in your parents and ask their help, understanding and guidance in dealing with your pregnancy? Abortion, you see, is only a cop-out.

Did the doctor tell you that the heart of your 12-week-old baby had already been beating since it was 18 days old? Did he let you listen to the baby's heart beat? Did he tell you that at this moment all the baby's organ systems were functioning perfectly and that all the baby needed to be born was the protection of your womb and growth? And that the baby had fingernails and could suck his thumb?

I'm sure nobody told you the facts. I'm sure that nobody really helped you in the true sense. Not the doctors on the abortion committee, not the doctors who did the abortion, not the nurses who assisted and not the counselors of Planned Parenthood or your sex education teacher at school to whom you might have gone for help. Your own friends did not tell you, for they did not know any better themselves. I am not blaming them. I am not blaming you. On the contrary, I feel compassion for you. But all the others I blame. They are responsible for the death of your baby and also for the long lasting scars on your heart and mind. For once the time might come that you realize that you gave them your permission to kill your baby. Then, too, you will understand that they all failed you. And you will feel guilty and angry. Just as I am.

When the abortion law was changed in our country (1969) it was done for "humane" reasons, namely to protect not only the life of the expectant mother — as was stated in the "old" law, but also to protect her health if this was endangered by a pregnancy.

You may wonder in what way this girl's health was endangered that it required the killing of her unborn child. You might wonder, too, about the health conditions of our country's female population, as up till now about a quarter of a million (125,000) babies have been aborted in our affluent society which enjoys excellent health care.

The answer, however, is simple: "Health" in reference to the revised

abortion law can mean anything from sickness, to mental stress, poverty, young age and simply not wanting a child. The abortion committees of our hospitals are in general no more than a rubber stamp. Dr. N. MacEwan, of the Grace Hospital in Vancouver says that all you need to get an abortion in Vancouver General Hospital is a headache. No wonder that there are 41.6 abortions in Greater Vancouver for every hundred live births. (The Uncertified Human July 1976 T.U.H.)

Although we don't have (as yet) legalized abortion on demand, in practice we do. Less than one percent of the requested abortions in our country are denied. And so we see that abortion has become "the good news

nun who works among the outcasts and the poorest of the poor in the overcrowded city of Calcutta, and who has saved and nourished back to life many babies picked up out of garbage cans, says "that every child comes with the message that God loves them and that abortion is a sign of the greatest poverty, for it means that we cannot feed one more child, so the child must die. It is the greatest poverty if we have to kill to live."

The real problem of starvation is that we don't do justice to the have-nots. This is why abortion seems to be such a terrific solution for the hungry.

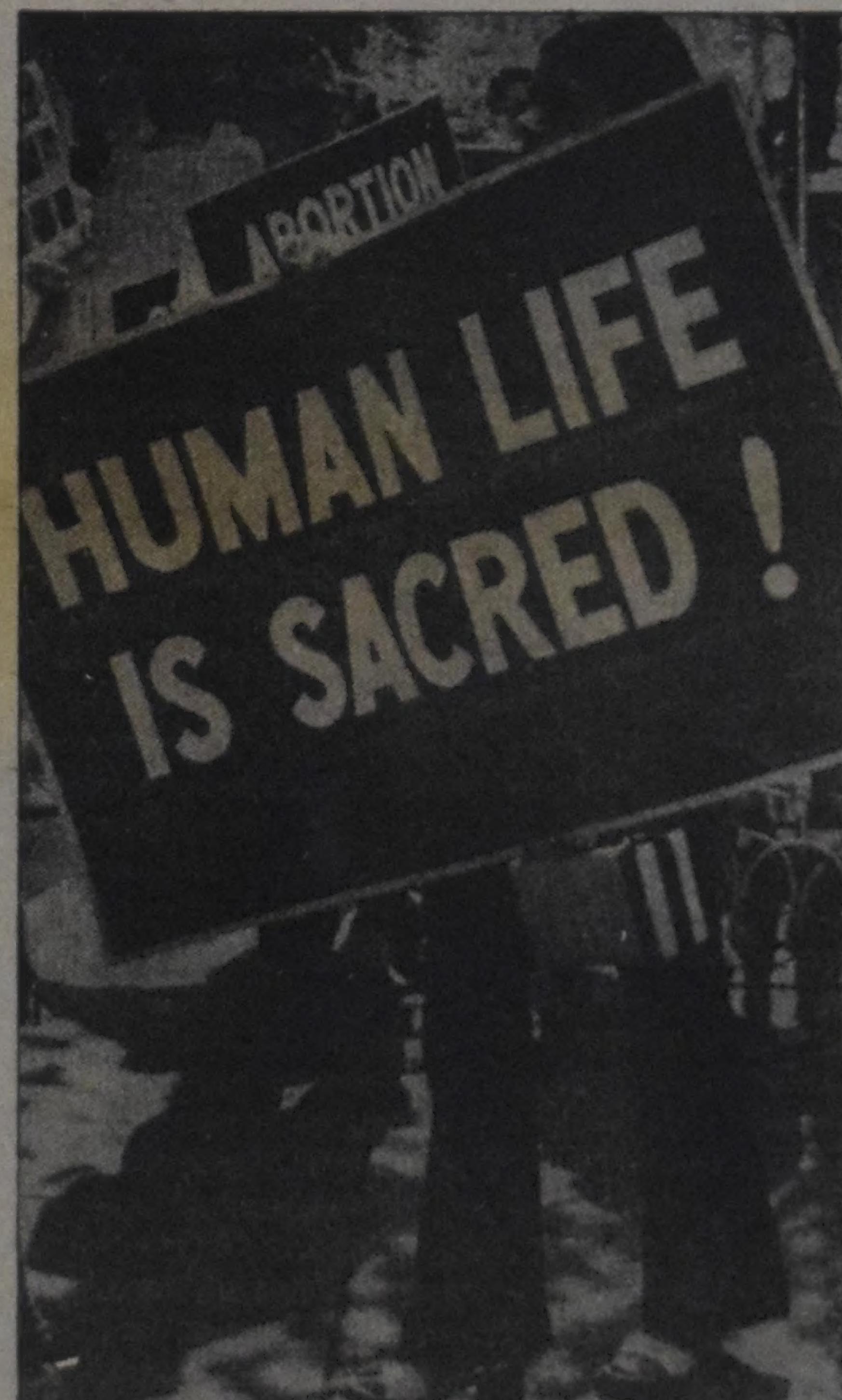
Secondly, more ills of society can now be eliminated by an abortion, some say. By means of amniocentesis a doctor can now find out whether a child will be normal after birth. Amniocentesis is a medical procedure for determining certain genetic or chemical information about the fetus by inserting a needle into the womb of a pregnant woman and by withdrawing some amniotic fluid for testing.

If the child is a mongoloid, for example, or the carrier of a certain genetic disease, abortion should be the answer, says Dr. Cecil Jacobson in *Psychology Today* (September 1975). Dr. Jacobson has done more than 700 amniocenteses.

"The mongoloid in question is just the most superficial part of the problem. I can't imagine any reasonably responsible person arguing against abortions of mongoloids. But I'd like to take the thing a few steps further. Would you, for instance, want to conceive a child who will die of cancer at the age of forty if the tendency for the development of cancer can be shown before birth? Naturally at this point we are not able to do that. But if we could tell what fetuses are going to be affected with cancer in their forties and fifties, I would abort them now. That would eliminate some forms of cancer forever...."

Just two remarks: People like Mozart, Chopin, Vincent van Gogh, John Huss, to name just a few, might never have been allowed to live if they had been affected with cancer, according to Dr. Jacobson's theory, for they all died before 50. Also: The biologist Paul R. Gastononquay says in his booklet "Facts you should know about the new biology" that it would take millions of abortions to eliminate certain genetic defects. It is almost an impossible task.

Dr. Jacobson also says: "Only by aborting abnormal people in this generation, can we spare the next generation the burden of some forms of genetic disease." However, he fails to say what he means by "abnormal". A cleft palate? Blindness? A five year old child with leukemia? How far does he want to go? Where does he draw the line? Is there a line between normal and abnormal? He even goes so far as to say: "I don't have any hesitation in cooperating with an abortion if both parents want only girls and the current pregnancy test done



gospel for modern women".

Abortion has become good news to the promiscuous youth and adult who want sex only for pleasure and who completely separate it from the binding tie of love and marriage and reproduction.

Abortion is good news to those who want to avoid suffering, embarrassment or responsibility; it is good news to those who refuse to accept inconvenience, stress, deprivation of material goods or a loss of career. For all these women (and to a lesser degree, men) the gospel of death has become their way of salvation.

Abortion is also said to be good news for solving the ills of society. First of all it controls over-population. Of course it does: by aborting all unborn babies even a city like Tokyo will in due time have plenty of room to spare. It is argued that over-population is the cause of starvation in the Third World and that abortion and sterilization is the only answer to that problem. Yet Mother Teresa, the R.C.

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by amniocentesis shows it to be a boy. I just don't recognize any absolutes here." (You wonder whether Dr. Jacobson has any absolutes at all).

We may disregard this doctor's views as theoretical, but then we are not dealing with this issue realistically, for in the USA abortions are already done for the selection of boy or girl. (T.U.H. June 1976) Neither is Dr. Jacobson alone in his proposals to cure certain "ills" of our society.

Dr. Neil MacIntyre, professor of human genetics in Cleveland, Ohio, says: "Having a defective child is a shattering blow to the parental ego. Such parents are hurt in a way the rest of us can't and won't recognize. The fact that they often want their babies to die should be accepted as normal, not abnormal behaviour." (Toronto Star Nov. 13, 1975) He recommends euthanasia for the handicapped born.

He goes one step further than his colleague, but Dr. James D. Watson, a Nobel prize winner, goes even beyond abortion and euthanasia for the just born child. *Time* magazine (May 1973) quotes the following statement made by him in the Medical Journal: "If a child were not declared alive until three days after birth, then all parents could be allowed the choice only a few are given under the present system. The doctor could allow the child to die if the parents so chose and save a lot of misery and suffering. I believe this view is the only rational, compassionate attitude to have."

Note again the word "compassionate". Infanticide (killing of the newborn) and euthanasia are, like abortions, also done under the guise of humane compassion. After all this is what euthanasia means: Mercy killing; painless, happy death. Happy death, for whom? For the victim or... perhaps for the ones who are burdened with his care?

Dr. Henry Morgenthaler of Montreal, who aborted more than 6000 also feels that only after the third day of birth a child should be declared "human" enough to live.

In practice, infanticide and euthanasia have already made inroads in our society. We hear more and more about terms like "living will", "death with dignity" and "the right to die". At the moment of this writing a "right to die" bill has already passed the second reading in our Ontario government. This private bill seems very harmless and "humane" at first sight. It allows doctors to withhold "life sustaining procedures" for terminally ill patients. Again the question rises: What are meant by life sustaining procedures? A respiration machine? A kidney machine? Should the patient receive oxygen when he gasps for air? A drink of water when he is thirsty? A tube in his stomach to prevent vomiting?

Dr. Heather Morris, of the obstetrics and gynecology department at Women's College Hospital in Toronto and president of Canadian Physicians for Life, calls this bill "potentially dangerous". She denies the necessity of this bill. Every person in our country has the right — and always had the

right — to refuse extraordinary treatment. She also predicts that if this bill is passed, within a few years this bill will be considered as not going far enough and amendments will be made to broaden it.

I believe that when in 1969 the abortion law was updated, not one

bill" will go the same way and within the near future the life of every "abnormal" person, be it retarded, handicapped, senile or perhaps just plain old and in need of care, might be in great danger of being done away with.

Infanticide is already practised in



8 weeks, over 1 inch

Member of Parliament who was in favour of this bill, meant it to be an "abortion-on-demand" legislation. As we will see later, in practice it has already become that, while our Federal Minister of Health, Marc Lalonde, is trying hard to set up special abortion clinics in our country. The "need" for an abortion will then become the "right" to have one and you can be sure that abortion will be taken out of the Criminal Code, where it still (officially) belongs today.

Without doubt any "right-to-die

many of our hospitals. In *Pro-Life News* (February 1977), an article dealt with mongolism, called Down's Syndrome. This mental retardation occurs about once in 1000 births, while about ten percent of these mongoloid babies suffer from bowel obstructions, which are easily corrected by surgery, but fatal when no correction is made.

Dr. L.L. deVeber, professor of pediatrics at the University of Western Ontario and secretary treasurer of Canadian Physicians for Life, states that it is "common medical practice in

many Ontario hospitals to withhold surgery, in accordance with their parents' wishes that they be allowed to die." He cited that of the 50 of these cases in Toronto's Sick Children's Hospital over the last years, 27 babies did not receive the necessary operation and died.

Dr. Clinton Stephens, chief of general surgery at the Hospital for Sick Children said "that he is in favour of letting mongoloid babies needing surgery die." But he stresses that he always abides by the parents' wishes. Dr. deVeber, however, believes that parents generally "lean very hard on the doctors" in such cases and "the doctors really make the decisions."

In London, Ont. such a case concerning the life of a mongoloid baby before the Court on Christmas Eve 1976 (Toronto Star, Jan. 21, 1977) Judge Morris Genest ruled "that a newborn baby's well-being, no matter what his mental capacities, can hardly be served by allowing him to die." When the parents of a three day old mongoloid baby refused to give their permission for the life saving operation, the Judge made the baby a temporary ward of the Children's Aid Society, reasoning that the infant was in need of protection under Ontario's Child Welfare Act. In this way the operation could be performed without parental consent. We can applaud this judge's action, for he not only saved the life of a child, but he also provided a classic test case on infanticide.

Recently I attended a lecture given by Dr. Everett Koop at York University about euthanasia. Dr. Koop, an evangelical Christian and a famous pediatric surgeon is surgeon-in-chief at Children's Hospital in Philadelphia and professor of pediatric surgery at the University of Pennsylvania. He, too, stated that it was becoming practice in many hospitals to starve a baby to death who had Down's Syndrome, or Spina Bifida (cleft spine) and other serious defects. He added that it took about 28 days to let the baby starve to death. He also told us about the hundreds of operations he had performed on children who were very severely deformed and needed numerous operations during many years, yet he always did what he could for these children because for him life is sacred and even these children could be of tremendous blessing to the parents as he illustrated with one particular case.

It is frightening that so many other doctors have a totally different viewpoint. In November, 1976 Dr. Lorber, an English pediatrician, who has worked with 2000 children affected with Spina Bifida, spoke at a large symposium in Montreal. (T.U.H. April 1977). He said "It is essential that those who are not treated should not live long. It is imperative therefore, that non-treatment should really be non-treatment, not just no operation. Nothing should be done to prolong life. No resuscitation under any circumstances. The babies will not be kept in an incubator to protect them from infection. They will not be given oxygen or antibiotics. We do not send

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them home (of course not! Which mother could purposely starve her child to death?). It costs virtually nothing to keep them in a hospital, all they are getting is a cot and babies do not have intensive care which can lead to survival. They have mild sedation (mild? morphine?) which is essential and which does mean that they are not suffering from any discomfort. (How does he know, I wonder.) They are fed only on demand. If they do not wake up for feeding, they are not fed. They slowly fade away."

Indeed: They slowly fade away. According to Dr. Koop it takes about 28 days, but Dr. Lorner failed to mention this.

Memories about Nazi Germany

It seems that history starts to repeat itself again when we read quotes like the above. There are more indications that tampering with unborn life and newborn life brings other evils along which once were practised by the Nazis.

During the last years a new abortion method has been developed. There used to be four ways to abort a baby: An early pregnancy is aborted by a suction machine; or by curettage which means that the doctor uses a curette to scrape out the womb; larger babies are aborted by an abdominal operation similar to a Caesarean section, called hysterotomy. The baby is lifted out, usually alive, but too small to survive. Frequently the heart beats for several hours before it dies. The saline method is also used for larger babies. The amniotic fluid is replaced by a salt water solution which poisons the baby. In about 24 hours the mother's labour will start and the baby is delivered dead.

The new method, now being taught in several teaching hospitals is the so-called "prostaglandin abortion." A drug Prostolin F 2 Alpha produces labour and delivery in a pregnant woman, regardless of the "age" of the baby. Unlike the suction, curette and saline method, the baby is delivered in good physical condition, but too small to survive. This type of abortion is often used during the second trimester of a pregnancy. Nurses recoil and are hard to get to assist with these abortions. These "pre-premature babies" have been used — because they are alive and in good condition — for experimental purposes. Dr. Kurt Hirschhorn of New York's Mount Sinai Hospital, one of many physicians engaged in fetal research, has stated that "with prostaglandins, you can arrange the whole abortion so the fetus comes out viable in the sense that it can survive hours or a day." (National Observer April 21, 1973)

According to the *Washington Post* (April 15, 1973) Dr. Gerald Gaull, chief of pediatrics at New York State Institute for Basic Research in Mental Retardation "injects radioactive chemicals into umbilical cords of fetuses... While the heart is still beating he removes their brains, lungs, liver and kidneys for study."

I would like to quote Dr. Harley S. Smyth, neuro-surgeon at Wellesley Hospital, Toronto. In his speech, held

last year for the Alliance for Life banquet, this Anglican doctor says about the medical experiments of Nazi Germany: "Not a single result of any of the experimental studies of the S.S. physicians and surgeons lead to any valuable new knowledge contributing to the health, welfare and care of



Twelve-week fetus



Intensive care: Saving more preemies

others." And then he draws this beautiful conclusion: "As if truth were indivisible, and had refused to yield her secrets to those who had violated her principles."

But there are more gruesome stories, which I believe you should know about. A Chicago-based firm, Turtox-Cambosco sold fetuses for educational purposes embedded in "crystal clear blocks." For \$97.80 you can order one, but please state the required age. The "embryos" range from three to four months and some-

times older, their catalogue says. (No biologist or medical doctor would call a three-to-four month old unborn baby an embryo.) The same firm also sells human organs taken from autopsies and embedded in plastic. (T.U.H Aug. 1976) Also live babies produced from a hysterotomy abortion are sold to scientists studying birth defects and genetic disorders. (quoted from Elements, a respectable education magazine, by T.U.H. 1976).

Another thing we should bear in mind is that abortions are a lucrative business, not only for the doctor who aborts, but also for those who are selling the organs of dead fetuses for scientific and commercial use. The General Hospital of Washington, D.C. (where abortions exceed live births) sold more than \$70,000 worth of organs of fetuses during the last ten years.

Every evil in the world always generates new ones.

Abortions in other Countries

Japan has had very liberal abortion laws since 1948. During the first year 250,000 babies were aborted. In the eight following years the number rose to 5 million and in 1972 alone there were no fewer than over 1½ million abortions.

Dr. T.A. Ueno, professor at Nihon University, Tokyo, said: "We can now say that the law is a bad one. The sooner Japan returns to a solid law which forbids the taking of the life of the unborn, the better for the nation." (Quoted from "The Right to Live; the Right to Die", book by Dr. C.E. Koop)

The *Toronto Star* of Feb. 11, 1976 had an article on the reports from the Japanese government that infanticide is a growing problem in Japan. In recent years hundreds of babies have been murdered before their first birthday, most within hours or days after their birth. All or almost all by their own mothers. "With the readiness of abortion, women no longer have the same feeling about killing their babies as before," says psychiatrist Noriko Sato. "It's just an easy way of solving a problem. Their babies are not human beings and command no more feeling than if they were an empty can or bottle they are disposing of."

Hungary has the highest percentage of abortions in the world: 122.8 per 100 live births in 1971. (Statistics Canada)

Yugoslavia, population 20 million, has more than 400,000 abortions a year.

Poland, like Hungary, has fallen well below the "population zero" fertility rate.

In Czechoslovakia only one woman out of ten uses any kind of contraceptive measure. The abortion rate is very high.

In Russia the lack of birth control forces many women to undergo repeated abortions, as many as 8 or 10. Because of economic hardship most families have only one child. However, in most of these totalitarian countries the abortion laws are now being tightened as these countries, population-wise, are digging their own grave because studies showed that abortions

are far from being harmless.

In China a woman is permitted one abortion without any hassle. Yet a second and third request for an abortion are considered critical as an "accident" is not permitted twice. If this nevertheless does occur, the woman has to be "re-educated".

The Scandinavian countries all have very liberal abortion laws. In Norway for example every abortion application has to be channeled through a commission. The permission of only one doctor is sufficient to have an abortion, while refusal for an abortion has to be given by the full committee! The law states that the life of an unborn child can be terminated if the care for his upbringing can be seen as an "unreasonable load" on the mother. The Lutheran Bishop of the State Church resigned at that time in protest, but to no avail.

England has had liberal abortion laws for a few more years than Canada and for the last six years abortion-on-demand has become legal. Abortion is considered as mandatory obstetrical work in England and a pro-life doctor who refuses to do abortions had better look for employment outside the country. A study done by the National Health Service in Britain has revealed an increase in incidence of the following: illegitimacy, venereal disease, prostitution, later sterility of the previously aborted mother, miscarriages, while ectopic pregnancies (where the egg is fertilized in the fallopian tube instead of in the uterus) have doubled and prematurity in women who had previous abortions increased by 40%.

In Holland there has been a ban on abortions since 1911. In 1966 the department of health and justice allowed the setting up of special abortion clinics throughout the country pending new legislation. A bill was proposed by the Labour and Liberal parties to allow abortions as long as the fetus was not yet capable of living outside his mother's womb. The "Tweede Kamer" had already adopted this Bill by a vote of 83-58. However, the Dutch people presented the government with 600,000 signatures to protest this Bill and last December the Eerste Kamer voted against the Bill 41-34. As you see it does help when people cry out loud!

In the USA the floodgates for abortion-on-demand were opened wide when the Supreme Court declared in 1973 that the unborn child was a "non-person" and that a woman had the liberty to procure the termination of her pregnancy at any time in its course on demand. The USA is very poor in supplying statistics about abortion, but we can safely say that the abortion rate is high (estimated 3,000,000 up till last year).

In West Germany the Federal Constitutional Court held abortion to be "a homicidal act" and overturned the liberalized abortion law enacted by the German Parliament. Could it be that the German judges have a long memory, going back all the way to the Nazi holocaust?

Continued on page 10

ABORTION & EUTHANASIA EXONENTS OF A NEW CREED ABOUT MAN

Abortion as Birth Control

Concluding from the millions of abortions performed in the Western world and in so many other countries outside of it, it is quite obvious that abortion has become a means of birth control.

Planned Parenthood, an international organization, is supposed to be a birth control advice agency, but in practice it is an abortion referral and counseling service. Yet in last year's annual report of Planned Parenthood of Toronto, the word "abortion" isn't even mentioned! Abortion fell under "other counseling and/or referrals." Strange, though, the number behind that column exceeded all other figures for birth control methods (sterilization of the male, female, pregnancy tests etc.) by far. The tax payer pays for these "services" with millions of dollars.

At a meeting of the International Planned Parenthood Federation in March, 1975, Mrs. Barbara Chandler of the Pregnancy Advisory Service in England stated: "Why should not a woman, fully informed of the accompanying risks, use abortion as her regular means of birth control?" This is a far cry from the original purpose of Planned Parenthood to prevent abortion by supplying birth control information.

The fact that many girls and women come back for a second and third abortion is another indication that birth control information does not decrease the demand for abortions. Some 14 percent of the applicants for an abortion in Vancouver's General Hospital return for a repeat within a year!

Just a few months ago the Badgely report, requested by our federal government, came off the press. This commission of three found that 84.8 percent of women seeking abortions had had experiences with contraceptives and that it was not because of lack of knowledge about birth control devices that such a great percentage of women requested an abortion. Apparently the fact that abortion is available decreases the use of birth control means! It also shows that much of the millions spent on this "birth-control agency" is a waste. Nevertheless the commission suggests that what our country needs is... more birth control programmes!

We should know by now that our government is pro-abortion. If you still have doubts, have a look at the new booklets on sex education, meant to be taught in our public schools and issued by our federal government. There are four booklets in this series and booklet number 4 deals with birth control and abortion. Four times in this booklet abortion is referred to as a method of birth control. Also not one single pro-life source of reference material is given, but Planned Parenthood is prominent on the list. The booklet also speaks of "potential life of the fetus", while every biology student with reasonable intellect knows that life in the womb is not potential, but real. The dictionary defines "potential" as "possible as opposed to actual". With such distortion of facts our teenagers have to be educated!

The booklet also portrays the abortion issue as a Catholic issue, implying that it is merely a religious matter to oppose abortions. Are we as Protestants perhaps guilty here by not speaking up loud and clear and often that abortion is killing and a sin? I'm pretty sure. It is only lately that the Protestant churches start to realize that it is high time to take a definite pro-life stand and to make this known. If we as Christians of all denominations don't speak up soon, many, many more lives of the unborn will be taken, while our youth — the leaders of tomorrow! — won't know any better than that sex is only for fun and self-satisfaction and that possible consequences of an active and promiscuous sex life does not present any problems. Abortion will solve them all...

Negation of life

I believe that we have to understand a little bit of today's thinking in order to grasp the issues which are at stake in our society.

The answer to the question how this negative attitude towards the sanctity of life came about, is complex. So many different causes have influenced the thinking of modern man, especially the developments of science and technology. Dr. Francis Schaeffer traces in his book and films, both titled, "How should we then live?", the rise and decline of Western thought and culture, and he demonstrates that the shift from a Biblical basis for living to secular humanism has brought about the disintegration of society. "For modern man," Dr. Schaeffer says, "nobody is home in the universe."

When God is dead, God's laws don't exist any longer either. Gradually modern man drifted away from the anchorage of those Biblical absolutes which are indispensable and essential for determining moral values. When man rejected God and His divine revelation that He is the Creator of everybody and everything, and that man was created in His image, modern man had to look within himself for the meaning of human existence. He sought autonomy and freedom apart from God and ended up with nothing to hold on to. Not only God died, Schaeffer points out, but man died, too.

Already around 1880 the German philosopher Friedrich Nietzsche said: "I am looking at the world and life of man as chaos — the inevitable result of biological accident — the result of pure chance." He already proclaimed the God-is-dead theory and consequently everything for which God gives an answer and meaning is then dead. Darwin came with his theory that all biological life came from a simple form by a process called "The survival of the fittest". Today a biologist like the Frenchman Jacques Monod says: "The universe was not pregnant with life nor the biosphere with man. Our number came up in the Monte Carlo game." So we are born by chance and therefore there cannot be any meaning, any purpose for our existence.

The very influential psychologist

B.F. Skinner teaches the same. "To man qua man we readily say good riddance," he says. He believes that all of a person's behaviour is the result of environmental conditioning and that his actions are either predetermined by his heredity or immediately determined by his surroundings. In this way man has lost his "personhood", his uniqueness, his dependence upon his Creator, his free will to serve God or not. Man can now be conditioned to do or to leave certain things like rats in a test cage. The behaviour psychologists and the biologists take over.

Because no absolutes exist any more, man's anchorage has fallen away, and everything has become relative. This means that one day this can be true, and the next day that Dr. Schaeffer warns in his book: "If there are no absolutes by which to judge

involves the destruction of life. It is a violation both of moral law and of the Criminal Code of Canada, except where there is justification for its performance. The only justification is that continuation of pregnancy would imperil the life of the mother." (note: not the health, but the life!)

This is as shortly ago as 14 years! However, in 1967, 1969 and in 1971 the medical profession gradually departed from this position and finally recommended that abortions could and should be performed for reasons of "health" and "social well-being". Two years ago, June 1975, the CMA in Calgary adopted the latest deviation of the original stand of 1948 and now calls for the removal of abortion committees from the Criminal Code, which means legalized abortion on demand. Just like the medical atrocities in Germany did not happen overnight, but gradually reached its climax in the annihilations of millions of people, the revision in 1969 of our existing anti-abortion law, has now become a giant mass murderer, whose fingers are already stretching out to the born ones.

If the medical profession were alone in its anti-life view, the unborn child would still be safe, under the protection of our laws. But unfortunately, as we have seen, our governments and courts cooperate by also replacing God's absolutes for arbitrary ones. In the U.S.A. we see the same. On Jan. 22, 1973 the United States Supreme Court ruled that every woman in the U.S.A. has the right to an abortion during the first three months of pregnancy, with no discussion. In the second trimester abortion is allowed if the state agrees that it is healthy for the mother and even during the last three months before birth, the unborn child is left without protection. In fact the unborn child is not even considered! Apparently the life of the unborn has become without value, without meaning. The 14th Amendment of the American Constitution says, however, "that a life of a person shall not be taken without due process of law." Mr. Justice Blackmun of the Supreme Court solved this conflicting view, by declaring that a fetus is a "non-person". Fons Jansen, the Dutch "one-man show" artist, says on one of his records: "Als er bij ons iets niet meer door de beugel kan, dan maken we gewoon de beugel groter." (if certain things go against the existing rules or laws, the rules are changed accordingly) He said in a popular way what the Supreme Court did: The let-go of absolutes.

Judge Blackmun added to his decision: "We need not resolve the question when life begins", as if this is not the essential question in the whole abortion issue! He also made it clear that if any religion was to be a guide to him it would be paganism. It all fits as pieces in a jigsaw puzzle.

Deception and Utilitarianism

With the above in mind, the pro-abortionists have no problem defending their stand. Words are cheap when they lose their real meaning. They become deceptive as the terminology of today shows.



society, then society is absolute."

Coming back now to abortion and euthanasia, we see in practice what Dr. Schaeffer describes.

For 25 centuries the sanctity of life was respected by the medical profession, and reflected in the Oath of Hippocrates, 400 B.C. This respect for life was not challenged until the 1930's in Germany when with the rise of Nazism the medical doctors collaborated with the politicians, who held the nihilistic view of a Nietzsche and Darwin. The result was that not only 275,000 disabled, mentally disturbed and "useless" old people were killed by intravenous injections of fatal live infections, but that also about six million Jews and other "inferior" people were murdered in gas chambers and "research" laboratories.

As a result of these atrocities, which were based on the belief that one life can be of more value than another and that some lives have no value at all, the World Medical Association adopted the Declaration of Geneva in 1948, which said in part: "I will maintain the utmost respect for life from the time of conception, even under threat, and I will not use my medical knowledge contrary to the laws of humanity. And I make these promises solemnly, freely, and upon my honour."

In 1963 the Canadian Medical Association (CMA) declared "that the induction or procuring of abortion

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An abortionist never kills a baby, but he "terminates a pregnancy" or a "fetus" or "embryo". The baby in the womb is not a person, but "a product of conception", as if he came straight from the factory with a bilingual label around his neck! A "product", you see, has no personality and therefore his destruction cannot be called killing. Abortion is referred to in some medical circles as "post-conceptive contraception" and "post-conceptive fertility control". And this by obstetricians and gynecologists who are supposed to know what they are talking about: human life! In the meantime the public is brainwashed.

Solzhenitsyn said: "All forms of violence are inextricably bound up with the necessity of deception." It shows.

Because modern man without God has nothing but himself to live for and has no hope for a life hereafter; this life is all he has and he had better make it worthwhile now. His only goal is to please himself. Materialism and utilitarianism are his new guidelines, replacing God's absolutes and God's purpose for man. Why be bothered by a child that is not wanted? Or sacrifice yourself for a retarded or handicapped child? Why put up any longer with the senile grandpa who demands so much care and is such a nuisance? Why not let the terminal patient die? All those trips to the hospital and that anguish of seeing someone suffer just doesn't make any sense.

And so we get the slogans: Every child a wanted child! Every baby a perfect baby! A woman has the right over her own body! One or two children is enough! We can't afford more! But there are two cars in the driveway and the house is beautifully furnished.

Perhaps soon we are not allowed to have more than two children. Already now some people look amazed and disapproving when they hear you have five or six. Soon, too, they will look disapproving when you have a handicapped or retarded child, which in their opinion should not have been allowed to be born.

Only what is useful is good. What is technically possible is good, too. Whether it is also right and just has nothing to do with it any more. There are no absolutes left to test by.

In the *Globe and Mail* (May 26) a Lauri Robertson is offering a counseling service for couples or individuals who like to be sterilized. "What a lot of people don't realize is that sterilization is not a final decision," she says. "If you change your mind in ten years you can always adopt or be a Brownie or Scoutleader, or a Big Brother and Sister. There are lots of children around who need love. But if you have a child and then decide in ten years that you really don't want him, there's nothing you can do about him."

Apparently Ms. Robertson has no idea that adoption is now already an almost "impossible possibility". Neither has she a clue what motherhood means. But how can I know now that I don't want my child years from now? Again her whole view is based on selfishness and she goes hay-wire. It is

sad that she does not know that man's highest fulfillment in life lies in his service to God and his fellowmen and that children are a gift of God to be cherished, loved and instructed about their Maker. What a far cry is her view and that of millions of others from what the Bible tells us about children and life, born and not yet born.

Psalm 127 speaks of "the fruit of the womb is God's reward." Isaiah 49: 1 reads: "The Lord has called me from the womb, from the bowels of my mother has He made mention of my name." (Abortion a private matter between the mother and her doctor?)

Luke 1:8: "John (the Baptist) shall be filled with the Holy Ghost, even from his mother's womb. ("Meaningful" life starts only after birth?) Luke 1:43 relates that Mary, who is still in a very early stage of her pregnancy

Read as much about abortion as you can. In this article I have mentioned several excellent books dealing with this subject. Others are:

"*The Right to Birth*", five essays on abortion by Anglican Christians, Dr. Harvey Smyth. Edited by Eugene Fairweather and Ian Gentles.

"*The handbook on abortion*" by Dr. and Mrs. J.C. Wilke; a very practical booklet.

"*Abortion Yes or No*" by John L. Grady, M.D.; a very helpful small booklet, factual and informative.

"*Morality and Law*" in *Canadian Politics*, by Alphonse de Valk. A more difficult book, dealing with law and government.

"*Death before Birth*" edited by E.J. Kremer and E.A. Synan; contains essays by several different persons and deals with the abortion debate in



visits her cousin Elisabeth. Elisabeth, upon greeting Mary, is filled with the Holy Spirit and cries out loud: "Who am I, that the mother of my Lord should visit me?" (Her unborn child a blob of plasm? It makes you shiver.) In the old King James Bible we read that Mary was "great with child". What could be a more beautiful expression for a pregnant woman? Psalm 139 speaks about how "God knitted me together in my mother's womb...." God is the giver of life and life starts at conception. No one, holding on to God's absolutes and revelation can ever deny this. But if we do, we land up in a schizophrenic society, as Dr. Harvey Smyth calls it, where laws contradict one another, like those regarding the unborn child who has a right to inherit and to sue for damage done to him, while at the same time he can be killed on request of his mother.

What can we do?

Much. In the first place you have to make up your mind on which side you are. Being "neutral" means being an accomplice of the abortionist. For Christians there is no way in between. Dr. Bruce Waltke, professor of Old Testament at Dallas Theological Seminary writes in "Reflections from the O.T. on Abortions," "that no one can be neutral on this social issue because even the stance of neutrality contributes to a mentality that allows the practice."

Canada, the law, the humanity of the unborn and abortion. An intensive study of the issue.

"*Respectable killing*" by K.D. Whitehead, a Christian R.C. approach to abortion, posing and answering ethical questions.

"*The right to live; the right to die*", by Dr. Koop, mentioned before here. Deals with euthanasia.

There are many more on the market, also from pro-abortion sides, but these should be enough to give you all the information you want.

All these books are soft covers and if your local bookstore does not have them, you can order them from Life-Cycle Books, 12 Richmond Street E., Suite 633, Toronto, M5C 1P2.

A small, but very informative monthly magazine, the only pro-life one in Canada that I know of, is: "*The Uncertified Human*" (T.U.H.). Subscription fee is \$3.00 per year. Address: 1295 Gerrard St. E. Toronto, Ont. M4L 1Y8.

Equipped with information and convinced of the evils of an anti-life attitude, you can deal much more positively with people who think differently or who are so called "neutral".

Ask your public libraries for pro-life books and make sure when bought, that they don't gather dust on the shelves, but are used by your friends in and outside of your church. Buy

pro-life books for your church library and show them to your young people.

Find out if there is a "Right-to-life" group in your town. If there is, become an active member. If there is none, organize one. Work together with other denominations. As Christians we have to band together to form a stronghold.

Write letters of protest to the leaders of our governments on all three levels.

Ask pro-life speakers for your church groups, schools, YMCA events etc. The Right to Life organization will gladly provide them without charge.

All these things will help, but they are not the most important. What is at stake here is not only the protection of unborn life, but also the life of the people who like to take it. I feel genuine and deeply sorry for all those mothers and single girls, for all those fathers, doctors, nurses, law makers and government leaders who really believe that abortion and euthanasia will solve the problems of society. I feel sorry for all those who have "nobody home in the universe."

We have to help these people. We have to reach out to them with love and compassion. By condemning their attitude and sneering at them, we leave them even more alone. Only when they experience the love and help of their fellow men, they may realize again that there is Somebody home in the universe, and with the grace of God they will acknowledge Him, and live by His absolutes and be saved by the blood of Christ.

We can press the government for better health services for the handicapped etc., but we can do "little" things, too. Take care of a handicapped or retarded child for a day, so the mother can be relieved of her tremendous difficult task, visit the aged or perhaps senile people in the nursing homes or at their own home, just to let them know that we do care about them, that their lives do have meaning.

There is a simple poem by John Oxenham, which was recited by Dr. Smyth at the Alliance for Life Conference last year:

One ship sails east and another west,
while the self-same breezes blow.
It's the set of the sail and not the gale
that bids them where to go.

Like the waves of the sea are the storms of the fates
as we journey along through life.
It's the set of the soul that decides the goal
and not the storm or the strife.

We may not agree with "the storms of the fates", but as Christians we know that indeed the "set of the soul decides our goal", for we are no robots who can be manipulated or people who come into being by chance, and for no special reason at all. But we are created in God's image and for a special purpose: To love Him and our fellowmen. What a great privilege, yet what a great responsibility, too! It's the set of the soul that decides the goal and not the storm or the strife.

Geestelijke luiheid

De laatste tijd zijn er heel wat kerken in onze kring geweest en er komen nog meer, die hun vijfentwintigste verjaardag vieren. Een van de ouderlingen in zo'n kerk zet tegen mij: we hebben nu vijfentwintig jaar met elkaar de schouders er onder gezet, kerken en scholen gebouwd, en nog meer arbeid in Gods koninkrijk "gestart" maar ik constateer een droevige verschraling van het geestelijk leven onder onze mensen.

Als dominee ga je natuurlijk over zo'n opmerking nadenken. Zo'n ouderling kent gewoonlijk de mensen wat beter dan de dominee. Hij ziet ze door de week, werkt in hun midden, en praat met hen als hun kameraad. De dominee ziet ze zo vaak op z'n zondags. Behalve dan in die gevallen waarbij hij intensief geraadpleegd wordt, en raad moet geven.

Is er verschraling van het geestelijk leven? En als ze er is, wat is er dan de oorzaak van en wat kan er aan worden gedaan?

Nu zal het bij het beantwoorden van deze eerste vraag: is er verschraling van het geestelijk leven, wel zo zijn, dat we gaan zeggen: enerzijds valt er nog veel te roemen, anderzijds is er ook veel dat niet in orde is. We mogen de Heer danken voor veel goede in onze kring, maar we moeten Hem ook bidden om grote veranderingen.

Nu staat die ouderling in zijn klacht over de verschraling van het geestelijk leven niet alleen. Die klacht wordt meer geuit, op heel wat kerkeraden. Vooral na het rapporteren van huisbezoeken die de ouderlingen hebben afgelegd. En de verklaring is zelfs op een kerkelijke vergadering afgelegd: als die klachten over de verschraling waar zijn, dan staat het leven van de kerk op het spel. Het leven van de kerk!

Nu de mensen, ook kerkmensen, hebben vaak heel wat over de kerk gezegd. Ze hebben tegen de kerk aangeschoten. Het was de kerk dit en de kerk dat. We moeten echter goed weten dat het woord "kerk" o.a. een verzamelnaam is. Het is immers de verzameling van hen die een band aan de Heer Jezus hebben, "die des Heren zijn." Als de leden van de kerk niet meer echt weten dat ze van de Heer Jezus zijn, als de schapen de stem van de Goede Herder niet meer herkennen temidden van al die andere stemmen in de twintigste eeuw, dan, ja dan staat het leven van de kerk inderdaad op het spel.

Wat zijn er toch veel, te veel, gemeenteleden die niet helemaal met het kerkelijk leven meedoen. Er hapert wat in hun leven. En ik kan ook allerlei zaken opnoemen, die scheef zijn, b.v. ontrouw in het kerkgaan, de zondag gebruiken voor allerlei andere doeleinden dan juist het dienen van de Heer als gemeente, het niet dienen van de Heer met de eerstelingen van ons inkomen, en verder allerlei zonden als bv. te veel schulden maken, jaloers zijn op mede-gemeenteleden, roddelen over anderen, niet meehelpen aan de steun die het christelijk onderwijs zo nodig heeft, enz., enz.,

We kunnen natuurlijk aan elk van deze zonden en gebreken aandacht gaan besteden, en mogelijk zou iemand zich op een bepaald punt kunnen veranderen. Het lijkt me echter nu beter om bij de wortel van het kwaad te beginnen. Ik denk zo dat als de wortel van de boom goed is, er ook wel vruchten aan zullen groeien. Zal het leven van onze kerkmensen anders worden dan moet het hart anders zijn. Ik hou niet van een moralistische prediking, die steeds maar aanwijst wat voor mooie vruchten er toch vertoond moeten worden, zonder in te gaan op de werkelijke nood van de zieke boom.

Nu geldt dit gelukkig niet van onze kerken als geheel. U moet het veel meer persoonlijk zien. Het is steeds het beste als men het gesproken of geschreven Woord van God op zichzelf toepast.

Zo kunnen we ook gemakkelijk zeggen: de kerk dit, en de kerk dat, om dan zelf heerlijk buiten schot te blijven. En dat is toch zeker niet mijn bedoeling. Het moet in ons hart in orde zijn. In ons centrum. Als daar contact is met de Heer Jezus, geloof aan Zijn Woord, hoop op Zijn beloften, dan groeit er ook liefde voor Zijn zaak. Dat kan niet anders.

Latent we dus maar met het centrum beginnen. Waarom is er zo weinig contact met de Heer Jezus? Niet op de hoogtepunten, niet op de dieptepunten, maar in het gewone dagelijkse leven? Waarom? Zijn we dan te lui, geestelijk lui om gemeenschap te hebben met Christus? Zien we er de dringende noodzaak niet meer van in? Wat is het eigenlijk? Ik geloof dat bekering het antwoord is. Er moet een voortgaande bekering zijn in het leven van iedere gelovige. Bekering is voor alles de Heer Jezus liefhebben, en dan ook de zonde en het zondige haten, en het goede najagen. We kennen Zondag 33 toch nog wel?

Ach, onze belijdenis is zo mooi en goed. Daar kunnen we het nog wel mee doen. Al is een nieuwe vertaling van bv. zondag 33 mooi. Al die oude woorden moeten immers levende woorden voor ons zijn. Als het Woord voor ons leeft, dan is het met het leven van de kerk in orde, en staat er dus niets meer op het spel.

Er moet dus een oproep komen: terug naar Christus, naar Zijn Woord, terug naar wat echt onze belijdenis is, die rijke belijdenis. Daaruit leven. En niet maar zo'n beetje, maar helemaal. Daarnaar jagen in ieder geval. Dat echt willen, het heus proberen. Er voor werken, alsof het alleen maar van ons afhangt, en er voor bidden, alsof het alleen maar van de Heer afhangt. Worstelen om de overwinning van Christus in ons leven, door Zijn Heilige Geest. Noot lui zijn!

J. Van Harmelen

VAN DOMINEES & GEMEENTEN

De volmaakte gemeente

Door mijn werk lees ik nog al wat kerkelijke bladen. Ik krijg ze uit Nederland, uit Canada en uit de Ver. Staten. Ze komen in allerlei formaat. Sommige tellen wel twintig bladzijden, sommige acht of vler; er zijn er ook, zoals zo vele bulletins uit de Amerikaans en Canadese kerken, die slechts met een klein velletje uitkomen.

Er is een groot verschil tussen de omvang van de verschillende periodieken, ze mogen nu Kerkbode, Kerkblad, Bulletin of Kerknieuws heten, nog groter is het verschil in de inhoud van de diverse bladen.

Sommige geven van alles wat, naar de spreuk: Elk wat wils. Nieuws uit de kerken, meditaties, dogmatische onderwerpen, beschouwingen over wat er alsoo voorvalt op het terrein van Kerk, Staat en Maatschappij — ja, u kunt wel horen, dat ik lid ben geweest van de Gereformeerde J.V., nietwaar, terwijl andere zich alleen maar beperken tot het aankondigen van de predikbeurten en het verslaan van de kerkeradsvergaderingen.

Doch er is een blad dat ik, wanneer het komt, altijd met bizarde graagte open. In dat blad schrijft nl. een dominee een rubriek: Nieuwtjes van overal. Elke keer trekt hij in dat blad met zijn lezers het hele land door en, citerend uit allerlei kerkbodes, pikt hij dan hier, dan daar, er iets uit, en geeft dan zijn commentaar. Soms is het goedkeurend, soms afkeurend; menigmaal krijgt iemand die het in de ogen van die dominee-redacteur bizarnder goed heeft gedaan een pluim op zijn hoed, een andere keer wordt iemand in zijn hemd gezet. Sommigen kunnen deze manier van schrijven wel waarderen, de meesten niet.

Maar wat me nu steeds opvalt in deze rubriek: Nimmer wordt er kritiek geoffend op wat er in zijn eigen

gemeente voorvalt. Ik heb al zo vaak in de "Nieuwtjes van overal" uitgekeken naar het noemen van de gemeente van die dominee, maar nee, je hoort er bijna nooit iets van. Ik heb zitten denken en peinzen, en bij mijzelf overlegd: hoe zou dat toch komen? Zou er nu nooit iets in die gemeente voorvalen dat de vermelding waard is? Is er nu nooit iets uit een kerkeradsvergadering te bekritizeren? Zelfs nooit iets goed te keuren?

Totdat ik van een goede vriend van mij, ook een dominee, die net als ik graag leest in boeken over kerkgeschiedenis, een boek te leen kreeg. Het was een bundel brieven, die bijna honderd jaar geleden waren gepubliceerd in "De Bazuin", het weekblad van de Chr. Geref. Kerk in Nederland. De bekende Ds. Gispen schreef deze brieven en ook hij schreef in die "Brieven aan een vriend in Jeruzalem" over allerlei onderwerpen, betrekking hebbend op het leven, ook op het kerkelijk leven van die dagen. En nu schreef Gispen in een van die brieven over een dominee en een gemeente, die zo sprekend leken op de dominee en de gemeente, waarop ik hierboven doelde, dat ik, toen ik deze brief had uitgelezen, uitriep: "Eureka, ik heb het gevonden!" Nu pas werd mij duidelijk, waarom de naam van die gemeente bijna nooit werd vermeld: die gemeente is volmaakt!

Ik laat de brief van ds. Gispen hier volgen, zodat de lezer zelf kan oordelen. En het lijkt geen twijfel, of hij of zij zal met mij zeggen: "Wat heeft die Ds. Gispen toch een profetische geest gehad!"

Ds. Gispen schrijft dan als volgt:

"In het vorig jaar bracht ik een genotvolle dag door bij een geliefde medebroeder in de Heilige bediening. Een lief, landelijk stadje, een kleine, lieve gemeente, een lief kerkje, een lief pastorietje, ziedaar

wat ik er vond. De pastoerse te beschrijven betaamt mij natuurlijk niet. Maar zo ik tot de andere helft des mensdoms behoorde, ik schreef zeker onder deze brief een P.S. van deze of dergelijke inhoud: "ik heb nog vergeten u te melden van de dominee, ja en oh, zo'n allerliefste dominee!"

Wat mij daar vooral trof was de netheid en accurateesse waarmee alles werd behandeld. In zulk een gemeente weet men natuurlijk alles van elkaar op een haal af.

Ik zag o.a. het register der catechisanten en ik geloof dat ik een kleur kreeg die mijn collega heeft moeten opmerken, want hij stond vlak voor mij. Verbeeld u: achter elke naam niet alleen het verzuim aangetekend, maar gedrag, vlijt, vorderingen in de verschillende vakken! Niet alleen het Kort Begrip der Christelijke Religie, maar Bijbel en Kerk en Zendingsgeschiedenis met de nodige kaarten en leermiddelen, omvattende het onderwijs. En zo was het met alles in het gemeenteleven. In zulk een gemeente worden de kenmerken der ware Kerk, volgens art. 28 van onze belijdenis gezien.

Ik stel mij voor dat zulk een kerkerad op de vraag der Kerkvisitors, of voor ieder Avondmaal de leden der gemeente aan hunne woningen bezocht worden, gelijk als op alle vragen, zonder blikken of blozen "ja" kan zeggen."

Tot zover Ds. Gispen. Wat een genot moet het zijn om in zulk een volmaakte gemeente te wonen. En wat een zegen om zulk een predikant als Herder en Leraar te hebben!

Vrouwelijke ambsdrager doet intrede bij 'buitenverbanders'

Naar alle waarschijnlijkheid zal binnen niet al te lange tijd de vrouw-in-het-ambt haar intrede doen in de Gereformeerde Kerken (vrijgemaakt buiten verband). Voorlopig nog maar in een gemeente: die van Groningen, naar de plaats waar ze 's zondags bijeenkomt vaak Tehuisgemeente genoemd. De kerkeraad van deze gemeente heeft namelijk uitgesproken dat er geen schriftuurlijke bezwaren bestaan tegen de verkiezing van vrouwelijke leden van de gemeente in het ambt van ouderling of diaken in strijd is met Gods Woord.

Maar, vonden de kerken in de Groningse regio, dat betekent nog niet dat het verstandig zou zijn nu direct maar tot de verkiezing van vrouwelijke ambsdragers over te gaan. Landelijk overleg op dat punt is zeer gewenst. (Kerknieuws)

Dat besluit is overigens al een jaar oud. Dat het niet

Verlies van gehoor is geen teken van Ouderdom

Montreal. Een gratis aanbieding door Beltone, speciaal van belang voor hen die nog wel horen maar niet meer verstaan. Een niet-werkend model van het kleinste Beltone gehoorapparaat dat ooit gemaakt is zal geheel gratis worden verstrekt aan allen die reageren op deze advertentie. Het is geen echt gehoorapparaat maar het laat zien hoe klein een gehoorapparaat kan zijn. Het werkelijke gewicht is minder dan een derde van een ons en is geheel op oorhoogte. Deze modellen zijn gratis! Daarom raden we u aan er nu een aan te vragen. We herhalen nog eens: er zijn geen kosten aan verbonden en ook geen verplichtingen. Dulzenden zijn al verzonden. Schrijf vandaag nog naar Dep. 4200 Beltone Electronics of Canada, Ltd. P.O. Box 647, Montreal, P.Q.

DE KEUS VAN 'T SMALLE PAD³⁹

een vervolgverhaal

door Gé Verhoog

"Tuurlijk," lachte tante Doetje, "je staan d'r in voor niets niemand!"

Verbeek houdt niet van die grappenmakerij. "Henk, je moet ernstige zaken ernstig behandelen. Tante, ik maak uit uw woorden op, dat u een testament hebt gemaakt?"

Zelden schoot hij zo recht op het doel af, maar hij moet toch eens zekerheid hebben. Hij kan het geld zo goed gebruiken -

"Ja," knikt tante, "das voor mekaar, nee, ik heb't nog niet maar ik ga naar de notaris."

Verbeek haalt verlicht adem. Eindelijk zou tante het dan toch eens in orde brengen; een mens van haar leeftijd moet toch de zaken in orde hebben.

Tante keek hem met haar twinkelende ogen aan. "Misschien krijg je er ook wat van."

"Tante, u kent mijn omstandigheden," beklemtoonde Verbeek, "ik heb zoveel zorgen -"

Tante knikt gemoedelijk en geruststellend. "Ik weet het, ik zal het goed met je maken."

"Ik houd niet van vragen en de hand ophouden," ging Verbeek door, "sommige mensen, helaas ook in de kerk, lopen meteen naar de diaconie; ik kan het moeilijk."

Niemand buiten het gezin weet van de vijftig verschillende gulden, die hij in de hand gedrukt kreeg tijdens die ontzettende weken; hij moest het aannemen, maar voelt het als een afschuwelijke schande. Als tante hem een deel van haar geld laat erven, kan hij dit aflossen.

"Hoe is 't met Klaartje?" vroeg tante belangstellend. "Dat zal ook al een groot meisje zijn?"

"Klaartje had een mooie dienst." Verbeek blijft zakelijk in alles. "Ze was bij mevrouw van de dominee van de grote kerk en daar had ik geen bezwaar tegen, maar ze kreeg verkering met de zoon van de koster van de grote kerk en daar had ik wel bezwaar tegen."

"Begrijp ik niets van," hoofdschudt tante Doetje, "as 't kind wel in dienst mag van die andere kerk en niet een vrijer nemen -"

"Hoor eens, tante," legde Verbeek kalm uit, "In dienst is zakelijk; ik zie het zo, in zaken zijn we gedwongen alles te nemen. Verkeren en trouwen is heel iets anders, dan gaat het je innerlijke leven aan, het geloof. Man en vrouw moeten een zijn in het geloof want gemengde huwelijken zijn een ellende."

"Zal wel," gaf tante snel toe, maar tante is altijd oppervlakkig geweest. "Wat doet ze nou?"

"Ze heeft een dienst in het dorp," zei Verbeek, "verdient niet zo veel, dat is jammer, maar niets aan te doen. Ze is bij Gereformeerden."

"Waarom doe je haar niet in dienst voor dag en nacht in de stad?" vroeg tante in haar onnozelheid. "Daar verdien je verschrikkelijk veel!"

"Nooit van m'n leven geef ik daar toestemming voor," verzekerde Verbeek vurig. "Een kind naar de grote stad! Het verderft! Dat zal ik nooit kunnen verantwoorden. Liever minder geld dan veel geld en schade aan de ziel."

Hij zag het in gedachten: een jong meisje, vrolijk en aantrekkelijk, ja, dat is ze al zal Verbeek dit nooit uiten, want de hoogmoed loert om de hoek van de deur. Zo'n jong, onervaren meisje in de gevaren van de wereld - nooit! Bij haar doop heeft hij beloofd alle verantwoording te dragen en daar houdt hij zich aan.

"Op 't dorp is alles plezieriger," vult Henk aan, "dan is ze de avonden thuis

en 's zondags, net als Jacoba." Toen verslikte hij zich bijna want tante Doetje wist nog niets van Jacoba af en ze was tuk op nieuwjes, vooral als het verkeer betrof.

"Jacob?"

Henk knikte even verlegen, maar humde alle verlegenheid weg: waarom zou hij beschimpt worden? Het is immers een eerlijke, mooie zaak. "Ja," knikte hij stoer, "ik ben aan 't sparen voor een trouwdag. Ik heb een meisje uit het dorp, ze heet Jacoba - verder bezit ik al een orgel..."

"Wat?" viel tante Doetje uiterst verbaasd in, "een orgel?"

Verbeek schoot in de lach om die verbazing: tante had geen snars verstand van muziek. "Ja, tante, dat is een kostelijk bezit."

"Maar - maar dan moet ie der op spele kenne!" riep tante uit, "en da's allemaal zo moeilijk!"

"Henk heeft les gehad van de bovenmeester," deelde Verbeek mee, "dat is een bovenste beste man; hij gaf die lessen voor niets."

"Da's braaf," knikte tante tevreden, d'r benne nog wel brave mense in de wereld. Hei-je d'r veel voor motte geve?"

"Ik heb geen nieuwe gekocht," haastte Henk zich, "mijn baas wou het kwijt en vroeg er twintig gulden voor."

"Dat hejt toch niet gegeven?" vroeg tante. "Je het toch wel minder gebojt?"

Henk schudde zijn hoofd. "Waarom zou ik? De man zal me heus niet bedriegen of afzetten."

Tante schonk nog eens koffie uit de pruttelende koffiepot. "Twintig gulde" herhaalde ze, "en dan voor een orgel?"

"We hebben er elke dag plezier van," zei Verbeek.

"Zal wel," zei tante, "dat geknar op een orgel -"

"Nee, nee," haastte Henk zich te zeggen, "we leren echt spelen."

"Henk heeft al drie maanden les gehad," komt Verbeek kalm, "hij had het snel door -"

"Dat neem ik an," zei tante, "dat mot ik toegeve: je het plentere kindere, daar ken je groos op weze."



Nieuw Bejaarden Pensioen Niets verandert... alleen ten goede

Het Old Age Security Program, dat onlangs is verbeterd door het Canadese Parlement, ziet in de toekomst.

Als u nu een Old Age Security pensioen ontvangt verandert er niets. Uw uitkeringen gaan gewoon door als tevoren.

Eveneens, als u hier nu woont en ouder bent dan 25 jaar, behoeft er niets veranderd te worden... tenzij u het wilt.

Als u over de 25 jaar bent, hier woont, of in het verleden hier hebt gewoond [na uw 18e jaar] of in het bezit bent van een immigranten visum als de verbeteringen wet worden, hebt u de keuze - op 65 jarige leeftijd - te kiezen voor het pensioen volgens de oude regels of volgens de nieuwe. Dat is geheel aan u.

Volgens de nieuwe regels veranderen de dingen ten goede. Iedereen zal gelijk behandeld worden. Als u jonger bent dan 25 jaar en

- hier geboren bent en woont
- hier geboren bent en vertrokken bent
- hier geboren bent, vertrokken en teruggekomen bent
- hierheen gekomen bent als immigrant

zal het basis bedrag dat u aan Old Age Security Pensioen zult ontvangen op uw 65e jaar afhangen van het aantal jaren dat u in Canada hebt doorgebracht na uw 18e jaar.

Om in aanmerking te komen voor een pensioen zult u tenminste 10 jaar in Canada moeten hebben gewoond na uw 18e jaar. Een verblijf van 40 jaar in Canada na uw 18e jaar verschafft u een volledig pensioen, 20 jaar een half pensioen en 10 jaar een vierde pensioen.

Als u in het buitenland gaat rentenieren wordt het pensioen aan u uitbetaald als u voor ten minste 20 jaar in Canada hebt gewoond.

Bovendien is Canada nu in staat onderhandelingen te beginnen met andere landen om immigranten die hebben bijgedragen tot een pensioen in hun eigen land in staat te stellen dit pensioen mee te nemen. Natuurlijk geldt dit alleen voor die landen die bereid zijn een wederzijdse overeenkomst met Canada te tekenen.

Afhankelijk van de resultaten van dergelijke onderhandelingen zullen 500,000 inwoners van Canada uiteindelijk toegang kunnen hebben tot overzeese sociale uitkeringen.

Dit zijn de nieuwe Old Age Security regels. U kunt ze onder de aandacht van uw ouders, familieleden en vrienden brengen die binnenkort in aanmerking komen voor een pensioen.

Als u vragen hebt of meer informatie wilt kunt u contact opnemen met het dichtbijzijnde kantoor van Old Age Security / Canadian Pension Plan. Wij zullen uw vragen graag beantwoorden en u alle mogelijke hulp verlenen.



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Notes of Thanks

TENSEN: We sincerely thank our children, grandchildren, relatives and friends for the many good wishes, cards, flowers and gifts on the occasion of our 40th wedding anniversary. Above all we give thanks to the Lord for All His goodness bestowed upon us in the years past. Mr. & Mrs. D. Tensen, 140 Brookdale Ave., Toronto, M5S 1P5, Ont.

Births

DEGELDER: With thanks to God the Giver of life, we wish to announce the birth of our daughter CHARLOTTE ANN, born June 4, 1977. A little sister for Kelly Jean. Another granddaughter for Mr. & Mrs. P. DeGelder and Mr. & Mrs. J. Olthof and great granddaughter for Mrs. W. VanderStelt. Proud parents are Art and Gerry DeGelder

KIKKERT: Bert & Marg thank the Lord the Giver of life, for their first child, a son, 'BRIAN ALBERTUS', June 22, 1977. Third grandchild for Mr. & Mrs. R. Kikkert of Grassie, Ont. and 16th grandchild for Mr. & Mrs. K. Veld of Fonthill, Ont. Box 341, Beamsville, Ont.

Marriages

ALGERA-BOVEN: Mr. & Mrs. Peter Algera of London, Ont. and Mr. & Mrs. Fred H. Boven of Rexdale, Ont., are happy to announce the marriage of their children SHIRLEY and RAY. The ceremony will take place D.V. on Saturday July 23, at seven o'clock p.m. in the Faith Missionary Church, 110 Ferguson Avenue, Kitchener, Ont.

FEDDEMA-REKKER: A cord of three strands is not quickly torn apart. Ecc.4:12. Mr. & Mrs. Peter Feddeema and Mr. & Mrs. Jelle Rekker, all of Bowmanville, are pleased to announce the forthcoming marriage of their children NELLIE and HARRY. The wedding ceremony will take place D.V. on Saturday July 9, 1977, 3:30 p.m. at the Feddeema residence, Middle Rd. N., Bowmanville, Ont. Rev. D. Hart officiating.

KAPTEYN-VOGEL: Mr. & Mrs. J. Kapteyn of R.R.4, Bowmanville, Ont. are pleased to announce the forthcoming marriage of their daughter MARIA CHRISTINA to Mr. WILLEM VOGEL, son of Mr. & Mrs. J. Vogel of Serooskerke, Holland. The wedding ceremony will take place, the Lord willing, on July 16, 1977 at 3 p.m. in the Maranatha Chr. Ref. Church in Bowmanville, Ont., Rev. Guy Corvers officiating. Future address: R.R. 1, Janetville, Ont.

Share the happy news of your forthcoming marriage in Calvinist Contact. Place your wedding announcement here, together with your future address, and you will receive a one-year, free subscription as our wedding present.

Anniversaries

1927 1977
On July 8, 1977, the Lord willing we hope to celebrate the 50th wedding anniversary with our parents and grandparents

FRANK BURGGRAAF
and
JOHANNA BURGGRAAF
den Hartog

May the Lord spare them and be their trust in years to come is the wish of their thankful children and grandchildren:
Chatham — Arie & Jannie Burggraaf
Bramalea — Nellie & Rein de Vries and 13 grandchildren
R.R.#1, Charing Cross, Ont.

1952 1977
On July 17, 1977 the Lord willing, we hope to celebrate our 25th wedding anniversary.

FRED and JOANNE SMIDS
nee Verburg

We praise and thank God for His abiding love through all these years and pray for His continued care and guidance in years to come.

Their children,
Belleville — Nellie P. & Peter F. Green
Chatham — Martha J. John A.

Open house will be held July 16, 1977 from 8-10 p.m. in the Calvary Chr. Ref. Church, 266 Selkirk St., Chatham. Best wishes only. Home address: 66 Burton Ave., Chatham, Ont. N7M 4Z5

With thanks to the Lord Who richly blessed us, we hope to celebrate our 40th wedding anniversary with our children, grandchildren, relatives and friends on the 9th of July, 1977

R. VAN DYK

G. VAN DYK-STAAL

Bowmanville — Ieka & John Vander Kooi: Richard, Roger, Douglas, Paul

Ingersoll — John & Grace Van Dyk: Michele, Marlene, Jason

Brantford — Jerry & Ann Van Dyk: Tammy, Mark, Jeremy

Hagersville — Martha & Roy Allan: Sidney, Timothy, Marie, Judy

Brantford — Bert Van Dyk

Ayr — Harry & Mary Van Dyk: Wendy, James, Sheila, Shane

Burnaby B.C. — Pleita Van Dyk
Open house from 4-10 p.m. Saturday July 9, 15 Lowes Rd., Guelph. Best wishes only.

Aalten Bloomfield 1952 1977
On July 10, the Lord willing, we hope to celebrate with our parents

BERNARD GROOT NIBBELINK

and

GRADA GROOT NIBBELINK
nee Heldeman

the joyous occasion of their 25th wedding anniversary.
'And now, Lord, for what do I wait?
My hope is in Thee.' Ps.39:7

With love from their children,
Bill, Eric, Elna

Open house Saturday, July 9, from 7-10 p.m. at home R.R.#2, Bloomfield, Ont. K0K 1G0.

The Lord willing we hope to celebrate with our parents and grandparents

BERTUS VANDEN BOGERT

and

HENDRIKA VANDEN BOGERT
Stigter

their 30th wedding anniversary on July 9, 1977.

Blessed are those who trust in the Lord. Ps.84:12b

Jeannette & Robert De Vries:

Sharlene, Paul William

Lane & Eileen

Casey & Cora

30 Duncan Dr., St. Catharines, Ont.

Anniversaries

With thankfulness to God for His goodness and mercy, we hope to celebrate on July 14, 1977 the 45th wedding anniversary of our dear parents

ENTE JELLE and HILDA SCHARRINGA nee Postma

'Our hope is on Jehovah stayed,
In Him our hearts are joyful made,
Our help and shield is He
Our trust is in His holy name,
Thy mercy, Lord, in faith we claim,
As we have hope in Thee.'

Their thankful children,

Dundas — Peter & Rita Scharringa:
Ed, Paul, Robert, Rick, Helene,
Peter, Calvin

Hamilton — Christina & Simon
Schotsman: Rick, Christopher,
Sylvia, Eric

Port Credit — John Scharringa
Toronto — Shirley & Berry Chung:
Tanya

Home address: 307 Bowman St.,
Hamilton, Ont. L8S 2V4

With thankfulness unto our Lord we hope to celebrate on July 7, 1977 D.V. with our parents and grandparents

LAMBERTUS DEKKEMA

and

TRYNTJE DEKKEMA nee Kort
their 45th wedding anniversary.
Wedding text: Deut.31:6b.

'For it is the Lord your God who goes with you; He will not fail you or forsake you.'

Willowdale, Ont. — Jerry & Mary Dekkema: Joanne & Ron (eng.)

Wendy and Kim

Newmarket, Ont. — Klaas & Enga Dekkema: Larry, Theodore, Glenda, Teresa, Kenny

Willowdale, Ont. — Bram & Ann Kameran: Terry, Joanne & David

Newmarket, Ont. — Lloyd & Twina Dekkema: Robert, Mark, Julie and Angie

Scarborough, Ont. — Geert & Jean Pypker: Tracey-Ann and Tommy

Willowdale, Ont. — Bert & Jenny Richmondhill, Ont. — Peter & Carol Dekkema: Timothy

Home address: 177 Bishop Ave., Willowdale, Ont. M2N 1Z7

Westlock, Alta. Ladner, B.C. 1952 1977

The Lord is our Shepherd, we shall not want. He maketh me lie down in green pastures, He leadeth us beside the still waters. He restoreth our souls and leadeth us in the paths of righteousness for His name sake.

Ps.23:1-3

On July 2nd the Lord willing, we hope to celebrate the wedding anniversary of our parents

MR. & MRS. WILLIAM SYENS

We thank the Lord for allowing them to be our parents.

Their children:

Maria Magdalena Ann,

Roland William

Joanne Mae

Marcel Raymond

Home address: 5510 Grove Ave.,

Ladner, B.C.

Calgary Mississauga 1952 July 27 1977

We thank God for our parents

ANDREW KUYVENHOVEN

and

ENA KUYVENHOVEN-Heerema

Come to our 'Open House' in the Clarkson C.R. Church to celebrate their 25th wedding anniversary on Wednesday July 27, 7:30-10:00 p.m.

Wukari, Nigeria — Joanne, Marc and Rachel Hiemstra

Ann Arbor, Mich. — Joyce and Hal Maring

Mississauga — Phillip, Margaret,

Cora, Leonard

1264 Sayers Rd., Mississauga,

Ont. L5J 3G5

Anniversaries

On July 6, 1977, the Lord willing we hope to celebrate with our parents and grandparents

JELLE and TRUDY FOLKERTS
nee Van Dorp

their 25th wedding anniversary. We thank the Lord for these many years together.

Their thankful children,

Cal & Ellen Tuininga: Eric
Fred & Margaret Folkerts: James Geraldine, Annette, Arthur Tilley, Alberta, Site 1, Box 2.

Obituaries

On June 26, 1977, the day of rest, the Lord took unto His eternal rest His child, our club member, NUTTE VISSER

at the age of 72.
Here on earth he loved to sing. Now he may join the heavenly hosts in singing the glory of Him who sits on the throne and of the Lamb, who is worthy to receive praise and honour. May the Lord comfort and sustain Mrs. Visser and her children with His grace.

The members of the Lasting Friendship Club of Guelph, Ontario.

At the blessed age of 91 years, on June 22, 1977 the Lord took to her eternal home our beloved mother, grandmother and great grandmother

WIETSKE SCHUURMAN
Koolstra

We thank the Lord for the rich manifestation of His grace in the lives of our parents Andyk, Holland — H. Schuurman-Schuurman

R.R.2, Branchton, Ont. — Cor & Reinie Schuurman

Haarlem, Holland — M. Geerligs-Schuurman (deceased)

Anne & Ant Schuurman
Noordwijk, Holland — Ali Dekker-Schuurman

Teachers Wanted

ONTARIO

LONDON: Two new half-time positions for fall 1977-78 for qualified applicants: a. kindergarten, three full days per week,

b. remedial education, five half days per week. Please contact: Mr. Lloyd Burghart, principal, 519-455-0360 (school) or 519-455-4052 (home). Applicants should include: a. resume of training and experience b. statement of personal understanding of Christian education.

c. citizenship
d. two references.

London Parental Christian School, 202 Clarke Rd., London, Ont. N5W 5E4.

WATERLOO: Laurentian Hills Chr. School requires a qualified, part-time FRENCH teacher for the 1977-78 school year. Approximately 4 hours/week. Apply in writing to Mr. B. McDonald, 11 Laurentian Drive, Kitchener, Ont.

WILLOWDALE: The Willowdale Christian school requires a grade 7 and a grade 8 teacher on approximately half-time basis for the 1977/78 academic year. Please direct inquiries to: Mr. N. Vandoren principal, Tel. (416) 222-1711 (school) or 222-7419 (res.)

BRITISH COLUMBIA

CHILLIWACK: Chilliwack Elementary Christian School invites applications for experienced teachers for the school year 1977-78. Send resume to Mrs. G. Hogeterp, 9800 McNaught Rd., Chilliwack, B.C. V2P

Classified Advertising

Teachers Wanted

**JOHN KNOX
CHRISTIAN SCHOOL
BURNABY, B.C.**
has an opening for a grade 3 teacher, for the 1977-1978 school term.
Please send your applications to Mr. Ben Hendricks,
8260-13th Avenue,
Burnaby, B.C. V3N 2G5
(Due to Manpower regulations only Canadian citizens need apply.)

Ministers Wanted

KINGSTON: The Kingston Chr. Ref. Church requires pulpit supplies for July 17 and 31. Any interested minister vacationing in the Picton-Land of Lakes-1000 Islands area at that time, please contact J. Feenstra clerk, P.O.Box 1161, Kingston, Ont. K7L 4Y5, or call 613-542-9997.

SASKATOON: Pulpit supply requested. Ministers travelling through Saskatchewan during July and willing to preach in Saskatoon, during our ministers vacation, please contact J. Veltkamp, 2320 St. Andrew Ave., Saskatoon, Sask. S7K 0M6.

Personal

Weduwnaar 80 jaar, wenst kennis te maken met een christelijke dame als homemaker, companion-gezelschap. Zo mogelijk iemand die rijden kan. Brieven onder nr. 4200 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young lady wishes to correspond with and meet Christian gentleman between 27 and 33 yrs. I enjoy classical music. Please write to Box nr. 4201, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian Reformed widow, in the middle fifties, would like to correspond and possibly meet Christian gentleman, living in Ontario. Box no. 4199, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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We sell imports from Holland. Do you want a store and house under one roof? We have it for you! For more information write to Box # 4198, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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For more information contact:
PETER DAMSMA, R.R. 5, Clinton, Ont. N0M 1L0.
Phone: 519-482-9849.

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3.8 acres on #3 highway near Dunnville. Building permits should not be a problem. Open to offers. Call Art Vandervliet, evenings at 774-4611.

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Church Services

LUCKNOW: Christian Reformed Church in Lucknow, Ont.

COME AND WORSHIP

The Lucknow Church would like to extend a warm and sincere invitation to all people in the area to come and Worship. Services are Sundays at 10:00 a.m. and 8:00 p.m.

Help Wanted

Needed in family of motherless home, with six children, ages 5-15 help in the household. Room available. Please contact George Stad, Box 2031, Smithers, B.C. V0J 2N0.

Due to an accident, a reliable young man is wanted to take care of a dairy herd. Please contact: Fred Eringa, R.R.#8, Woodstock, Ont. Tel. (519) 467-5473.

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Cottages

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editor: Pete Layer

LET'S PLAY CHESS



FIRST SERIES OF PROBLEMS IN JULY

#707

#708

S. Loyd, USA, 1876

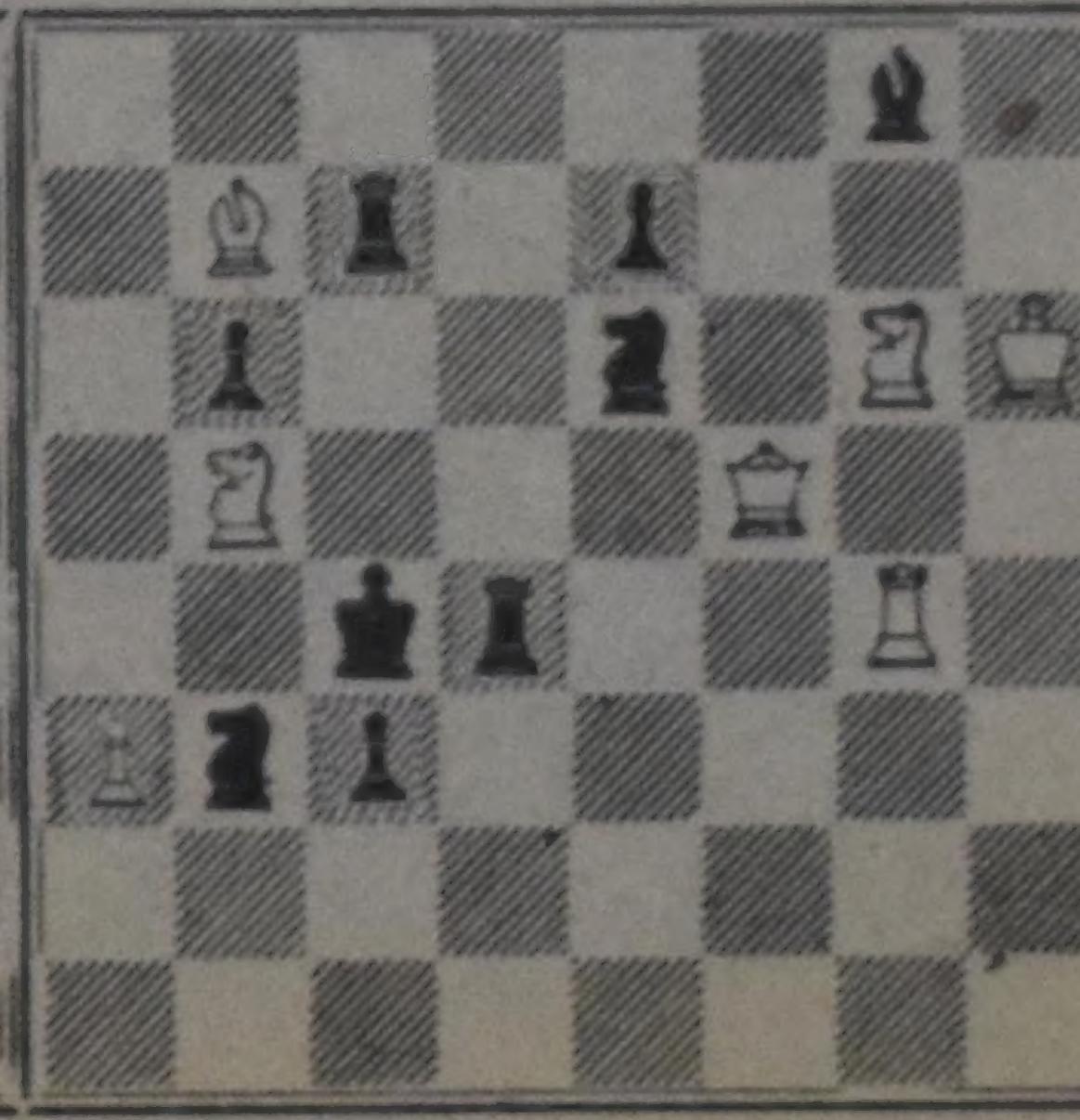
C. Slagmolen, Holland, 1951

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3 mover
NOTES.

1. Problem solving has never been a popular past time in North America. However, Sam Loyd tried his best to make every problem worthwhile and unique. Number 707 is no exception - even 101 years later. Please give the full solution.

2. Most of the pieces shown in #708 take an active role in the solution. It shouldn't prove too difficult. Please give the key and threat, if any.

3. The deadline for these problems as any published in the holiday season will be in September. If you won't be home much this summer, I suggest you send the solutions in as soon as possible after a rainy day.

Help Wanted

Help Wanted

Canadian Penitentiary Service Chaplain [Roman Catholic or Protestant]

Competition: 77-CPS-OC-93

Closing Date: 31 March 1978

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For some positions, knowledge of the English language is essential. For some, knowledge of the French language is essential. Other positions require the use of both the official languages and for these bilingual positions, unilingual persons may apply. They must, however, indicate in writing willingness to undertake continuous language training at public expense for a period of up to 12 months. Such training shall be taken immediately at the time of conditional appointment, in our through the public service commission's language bureau and at locations specified by the public service commission. The public service commission will seek evidence of the likely capacity of unilingual candidates to become bilingual.

Application forms and further information can be obtained by writing to:

Chief of Staffing
Canadian Penitentiary Service
Room 501, Sir Wilfrid Laurier Building
340 Laurier Avenue West
Ottawa K1A 0P9

Rev. Carl D. Tuyl, secretary of Canadian Christian Reformed Committee of Chaplaincy.

THINGS WE'VE READ

God's Prison Gang by Chaplain Ray, published by G.R. Welch Co., Toronto, 1977; 159 pages.

Reviewed by Rev. Ted Hoogsteen, Minister in the Blyth Christian Reformed Church, Ontario.

In listening to the radio early this morning, reports of fires and riots in the Canadian prison system indicate incarcerated criminals shuffle to the beat of a drum different from Chaplain Ray's and from the convicts whose conversion experiences he narrates. This success story is evidence of a growing continent-wide jail ministry, also involving the Chr. Reformed Church. The flexing muscles of a strong faith finds record in the Chaplain Committee report in the synodical Agenda/1977.

The need for the Gospel among jailed criminals cries out. Often though a prevalent "out of sight, out of mind"

attitude, and "they deserve every bit" mentality prevents active ministering in jails and penitentiaries. Over against that mentality, however, stand the words of the Lord: "I was in prison and you came to me..."

I am no bleeding-heart liberal when it comes to criminal justice, and am appalled with rehabilitation and resulting recidivism (the return to crime by those who have been in jail). A much stronger stand against crime must be taken both by Church and judicial powers. In that context the most appealing chapter in Chaplain Ray's book is entitled "Forgotten Justice", in which he states the case, from an Old Testament perspective, for restitution instead of jail: whoever commits a crime must make good whatever the damage. In another good chapter, "Life for Life", he supports capital punishment (death penalty) if applied even-handedly, among the poor as well as the rich, among the black as well as the

white.

The two chapters mentioned are the most valuable. The significance of the others lies in the fact that among hardened criminals the love of Christ works miracles. God works where men have surrendered hope. Conversion biographies of Susan Atkins and Tex Watson, for instance, of Charles Manson infamy, convince Chaplain Ray that theirs is no jail house religion to obtain early parole and prison privileges.

In one way the book reads — it is easy reading — like a Christian Business Men's Full Gospel Association success story: there is no room for failures. In another way Chaplain Ray writes (or Walter Wagner does for him) in the present light-weight evangelical style ("I got myself saved!). What the book indicates very well is that Christ works inside prison walls, that the Christian Church has a field white with harvest waiting, and that conversions of criminals are dramatic.

De volgende boeken zijn verkrijgbaar in de Hollandse taal bij Jesus to the Communist World, Inc.

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